Mokhtaser

SAHIH MUSLIM

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Book 4, Number 1781:
This hadith has been narrated by Zuhri through another chain of transmitters.
Chapter 138:" THE QUR'AN HAS BEEN REVEALED IN SEVEN MODES OF READING" AND ITS MEANING
Book 4, Number 1782:
'Umar b. Khattab said: I heard Hisham b. Hakim b. Hizam reciting Surah al-Furqan in a style different from that in which I used to recite it, and in which Allah's Messenger (may peace be upon him) had taught me to recite it. I was about to dispute with him (on this style) but I delayed till he had finished that (the recitation). Then I caught hold of his cloak and brought him to the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, I heard this man reciting Surah al-Furqan in a style different from the one in which you taught me to recite. Upon this the Messenger of Allah (may peace be upon him) told (me) to leave him alone and asked him to recite. He then recited in the style in which I beard him recite it. The Messenger of Allah (may peace be upon him) then said: Thus was it sent down. He then told me to recite and I recited it, and he said: Thus was it sent down. The Qur'an was sent down in seven dialects. So recite what seems easy therefrom.
Book 4, Number 1783:
This hadith has been transmitted thus by 'Umar b. Khattab (with a slight change of words):" I heard Hisham b. Hakim reciting Surah al-Furqan during the lifetime of Allah's Messenger (may peace be upon him)." The rest is the same but with this addition:" I was about to catch hold of him in prayer, but I exercised patience till he pronounced salutation.
Book 4, Number 1784:
This hadith has been transmitted by Zuhri.
Book 4, Number 1785:
Ibn 'Abbas reported Allah's Messenger (may peace be upon him) as saying: Gabriel taught me to recite in one style. I replied to him and kept asking him to give more (styles), till he reached seven modes (of recitation). Ibn Shibab said: It has reached me that these seven styles are essentially one, not differing about what is permitted and what is forbidden.
Book 4, Number 1786:
This hadith has been narrated by Zuhri with the same chain of trans- mitters.
Book 4, Number 1787:
Ubayy b. Ka'b reported: I was in the mosque when a man entered and prayed and recited (the Qur'in) in a style to which I objected. Then another man entered (the mosque) and recited in a style different from that of his companion. When we had finished the prayer, we all went to Allah's Messenger (may peace be upon him) and said to him: This man recited in a style to which I objected, and the other entered and recited in a style different from that of his companion. The Messenger of Allah (may peace be upon him) asked them to recite and so they recited, and the Apostle of Allah (may peace be upon him) expressed approval of their affairs (their modes of recitation). and there occurred In my mind a sort of denial which did not occur even during the Days of Ignorance. When the Messenger of Allah (may peace be upon him) saw how I was affected (by a wrong idea), he struck my chest, whereupon I broke into sweating and felt as though I were looking at Allah with fear. He (the Holy Prophet) said to me: Ubayy. a message was sent to me to recite the Qur'an in one dialect, and I replied: Make (things) easy for my people. It was conveyed to me for the second time that it should be recited in two dialects. I again replied to him: Make affairs easy for my people. It was again conveyed to me for the third time to recite in seven dialects And (I was further told): You have got a seeking for every reply that I sent you, which you should seek from Me. I said: O Allah! forgive my people,

forgive my people, and I have deferred the third one for the day on which the entire creation will turn to me, including even Ibrahim (peace be upon him) (for intercession).

Book 4, Number 1788:

Ubayy b. Ka'b reported that he was sitting in a mosque that a person entered it and he observed prayer, and made recitation, the rest of the hadith is the same.

Book 4, Number 1789:

Ubayy b. Ka'b reported that the Apostle of Allah (may peace be upon him) was near the tank of Banu Ghifar that Gabriel came to him and said: Allah has commanded you to recite to your people the Qur'an in one dialect. Upon this he said: I ask from Allah pardon and forgiveness. My people are not capable of doing it. He then came for the second time and said: Allah has commanded you that you should recite the Qur'an to your people in two dialects. Upon this he (the Holy prophet) again said: I seek pardon and forgiveness from Allah, my people would not be able to do so. He (Gabriel) came for the third time and said: Allah has commanded you to recite the Qur'an to your people in three dialects. Upon this he said: I ask pardon and forgiveness from Allah. My people would not be able to do it. He then came to him for the fourth time and said: Allah has commanded you to recite the Qur'an to your people in seven dialects, and in whichever dialect they would recite, they would be right.

Book 4, Number 1790:

This hadith has been narrated by Shu'ba with the same chain of transmitters.

Chapter 139: RECITING THE QUR'AN LEISURELY AND DISTINCTIVELY AND ABSTAINING FROM RECITING IT VERY HURRIEDLY, AND PERMISSIBILITY OF RECITING TWO SURAHS OR MORE THAN TWO IN A RAK'AH

Book 4, Number 1791:

Abu Wa'il reported that a person named Nabik b. Sinan came to Abdullah (b. Mas'ud) and said: Abu 'Abd al-Rahman, how do you recite this word (alif) or (ya)? Would you read It as: min ma'in ghaira asin or au min ma'in ghaira ghaira yasin. (al-Qur'an, xlvii. 15)? 'Abdullah said: You (seem to) have memorised the whole of the Qur'an except this. He (again) said: I recite all the mufassal surahs in one rak'ah. Upon this 'Abdullah said: (You must have been reciting It) hastily like the recitation of poetry. Verily. there are people who recite the Qur'an, but it does not go down beyond their collar bones. It is (a fact with the Qur'an) that it is beneficial only when it settles in the heart and is rooted deeply in it. The best of (the acts) in prayer are bowing and prostration. I am quite aware of the occasions when the Messenger of Allah (may peace be upon him) combined together two surahs in every rak'ah. 'Abdullah then stood up and went out with 'Alqama following in his footstep. He said Ibn Numair had told him that the narration was like that:" A person belonging to Banu Bajila came to 'Abdullah," and he did not mention (the name of) Nahik b. Sinan.

Book 4, Number 1792:

Abu Wa'il reported: A person came to 'Abdullah, who was called Nahik b. Sinan, and the rest of the hadith is the same but for this:" Alqama came to him ('Abdullah b. Mas'ud) and we said to him: Ask him about the manners in which he combined (two surahs) in one rak'ah. So he went to him and asked him and then came to us and said: Twenty are the mufassal surahs in the compilation (of the Qur'an) made by 'Abdullah."

Book 4, Number 1793:

This hadith has been narrated by A'mash with the same chain of transmitters in which ('Abdullah b. Mas'ud) said:" I know the manners in which the Messenger of Allah (may peace be upon him) recited the two surahs in one rak'ah and then twenty surahs in ten rak'ahs."

Book 4, Number 1794:

Abu Wa'il reported: One day we went to 'Abdullah b. Mas'ud after we had observed the dawn prayer and we paid salutation at the door. He permitted us to enter, but we stayed for a while at the door, when the slave-girl came out and said: Why don't you come in? So we went in and (we found 'Abdullah b. Mas'ud) sitting and glorifying Allah (i. e. he was busy in dhikr) and he said: What obstructed you from coming in though you had been granted permission for it? We said: There was nothing (behind it) but we entertained the idea that some inmate of the house might be sleeping. He said: Do you presume any idleness on the part of the family of Ibn Umm 'Abd (the mother of

Abdullah b. Mas'ud)? He was again busy with the glorification of Allah till he thought that the sun had risen. He said: Girl, see whether (the sun) has arisen. She glanced but it had not risen (by that time). He was again busy with the glorification (of Allah) and he (again) thought that the sun had arisen. She glanced (and confirmed) that, it had risen. Upon this he ('Abdullah b. Mas'ud) said: Praise be to Allah Who did not call us to account for our sins today. Mahdi said: I think that he said, He did not destroy us for our sins. One among the people said: I recited all the mufassal surahs during the night. 'Abdullah said: (You must have recited them) like the (recitation) of poetry. I heard (the Holy Prophet) combining (the sarahs) and I remember the combinations which the Messenger of Allah (may peace be upon him) made In the recitation (of surahs). These were constituted of eighteen mufassal surahs and two surahs (commencing with) Ha-Mim.

Book 4, Number 1795:

Shaqiq reported: A person from Banu Bajila who was called Nabik b. Sinan came to Abdullah and said: I recite mufassal surahs in one rak'ah. Upon this 'Abdullah said: (You recite) like the recitation of poetry. I know the manner in which the Messenger of Allah (may peace be upon him) recited two surahs in one rak'ah.

Book 4, Number 1796:

Abu Wa'il reported: A person came to 'Abdullah b. Mas'ud and said: I recited all the mufassal surahs in one rak'ah during the night. 'Abdullah said: You must have recited hastily like the recitation of poetry. 'Abdullah said: I remember well the manner in which the Messenger of Allah (may peace be upon him) used to combine them, and he then mentioned twenty of the mufassal surahs, and (their combinations in) two in every rak'ah.

Chapter 140: THAT WHICH CONCERNS RECITATION

Book 4, Number 1797:

Abu Ishaq reported: I saw a man asking Aswad b. Yazid who taught the Qur'an in the mosque: How do you recite the verse (fahal min muddakir) whether (the word muddakir) Is with (d) or (dh)? He (Aswad) said: It was with (d). I heard Abdullah b. Mas'ud saying that he had heard the Messenger of Allah (may peace be upon him) reciting (muddakir) with (d).

Book 4, Number 1798:

Ishaq is reported to have said on the authority of Aswad who quoted on the authority of 'Abdullah b. Mas'ud that the Apostle of Allah (may peace be upon him) used to recite these words as (fahal min muddakir).

Book 4, Number 1799:

'Alqama reported. We went to Syria and Abu Darda' came to us and said: Is there anyone among you who recites according to the recitation of Abdullah? I said: Yes, it is I. He again said: How did you hear 'Abdullah reciting this verse: (wa'l-lail-i-idha yaghsha = when the night covers)? He ('Alqama) said: I heard him reciting it (like this) (wa'l-lail-i-idha yaghsha) wa-dhakar wal untha = when the night covers and the males and the females). Upon this he said: By Allah, I heard the Messenger of Allah (may peace be upon him) reciting in this way, but they (the Muslims of Syria) desire us to recite: (wa ma khalaqa), but I do not yield to their desire.

Book 4, Number 1800:

Ibrahim reported: 'Alqama came to Syria and entered the mosque and prayed there and then went to a (place where people were sitting in a) circle and he sat therein. Then a person came there and I perceived that the people were annoyed and perturbed (on this arrival). and he sat on my side and then said: Do you remember how 'Abdullah used to recite (the Qur'an)? And then the rest of the hadith was narrated.

Book 4, Number 1801:

'Alqama reported: I met Abu Darda', and he said to me: To which country do you belong? I said: I am one of the people of Iraq. He again said: To which city? I replied: City of Kufa. He again said: Do you recite according to the recitation of 'Abdullah b. Mas'ud? I said: Yes. He said: Recite this verse (By the night when it covers) So I recited it: (By the night when it covers, and the day when it shines, and the creating of the male and the female). He laughed and said: I have heard the Messenger of Allah (may peace be upon him) reciting like this.

Book 4, Number 1802:
This hadith has been narrated by another chain of transmitters.
Chapter 141: TIMES WHEN PRAYER IS PROHIBITED
Book 4, Number 1803:
Abu Huraira is reported to have said that the Messenger of Allah (may peace be upon him) prohibited to observe prayer after the 'Asr prayer till the sun is set, and after the dawn till the sun rises.
Book 4, Number 1804:
Ibn 'Abbas reported: I heard it from so many Companions of the Messenger of Allah (may peace be upon him) and one among them is 'Umar b. Khattab, and he is most dear to me among them that the Messenger of Allah (may peace be upon him) prohibited observing of prayer after the dawn prayer till the sun rose and after the 'Asr till the sun set. This hadith has been narrated by Qatada with the same chain of transmitters with a minor alteration of words.
Book 4, Number 1805:
Abu Sa'id al-Khudri reported Allah's Messenger (may peace be upon him) as saying: No prayer is valid after the 'Asr prayer till the sun sets and no prayer is valid after the dawn prayer till the sun rises.
Book 4, Number 1806:
Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: Let not any one of you intend to observe prayer at the time of the rising of the sun or of the setting sun.
Book 4, Number 1807:
Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: Do not intend to observe prayer at the time of the rising of the sun nor at its setting, for it rises between the horns of Satan.
Book 4, Number 1808:
Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: When the rim of the sun starts appearing defer prayer till it completely appears, and when the rim of the sun disappears defer prayer till it completely disappears.
Book 4, Number 1809:
Abu Basra Ghifari reported: The Messenger of Allah (may peace be upon him) led us in the 'Asr prayer at (the place known as) Mukhammas, and then said: This prayer was presented to those gone before you, but they lost it, and he who guards it has two rewards in store for him. And no prayer is valid after till the onlooker appears (by onlooker is meant the evening star).
Book 4, Number 1810:
This hadith has been narrated by Abu Basra Ghifari through another chain of transmitters.
Book 4, Number 1811:
Uqba b. 'Amir said: There were the times at which Allah's Messenger (may peace be upon him) forbade us to pray, or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets.
Chapter 142: HOW 'AMR B. 'ABASA EMBRACED ISLAM
Book 4, Number 1812:
'Amr b. 'Abasa Sulami reported: I in the state of the Ignorance (before embracing Islam) used to think that the people were in error and they were not on anything (which may be called the right path) and worshipped the idols. In the meanwhile I heard of a man in Mecca who was giving news (on the basis of his prophetic knowledge) ; so I sat on my ride and went to him. The Messenger of Allah (may peace be upon him) was at that time hiding as his people had made life hard for him. I adopted a friendly attitude (towards the Meccans and thus managed) to enter Mecca and go to him (the Holy Prophet) and I said to him: Who are you? He said: I am a Prophet (of Allah). I again said: Who is a Prophet? He said: (I am a Prophet in the sense that) I have been sent by Allah. I said: What is that which you have been sent with? He said: I have been sent to join ties of relationship (with kindness and affection), to break the Idols, and to proclaim the oneness of Allah (in a manner that) nothing is to be associated with Him. I said: Who is with you in this (in these beliefs and practices)? He said: A free man and a slave. He (the narrator) said: Abu Bakr and Bilal were there with him among those who had embraced Islam by that time. I said: I intend to follow you. He said: During these days you would not be able to do so. Don't you see the (hard) condition under which I and (my) people are

living? You better go back to your people and when you hear that I have been granted victory, you come to me. So I went to my family. I was in my home when the Messengerof Allah (may peace be upon him) came to Medina. I was among my people and used to seek news and ask people when he arrived in Medina. Then a group of people belonging to Yathrib (Medina) came. I said (to them): How is that person getting on who has come to Medina? They said: The people are hastening to him, while his people (the polytheists of Mecca) planned to kill him, but they could not do so. I (on hearing It) came to Medina and went to him and said: Messenger of Allah, do you recognise me? He said: Yes, you are the same man who met me at Mecca. I said: It is so. I again said: Prophet of Allah, tell me that which Allah has taught you and which I do not know, tell me about the prayer.
He said: Observe the dawn prayer, then stop praying when the sun is rising till it Is fully up, for when it rises it comes up between the horns of Satan, and the unbelievers prostrate themselves to it at that time. Then pray, for the prayer is witnessed and attended (by angels) till the shadow becomes about the length of a lance; then cease prayer, for at that time Hell is heated up. Then when the shadow moves forward, pray, for the prayer is witnessed and attended by angels, till you pray the afternoon prayer, then cease prayer till the sun sets, for it sets between the horns of devil, and at that time the unbelievers prostrate themselves before it. I said: Apostle of Allah, tell me about ablution also. He said: None of you who uses water for ablution and rinses his mouth, snuffs up water and blows it, but the sins of his face, and his mouth and his nostrils fall out. When he washes his face, as Allah has commanded him, the sins of his face fall out from the end of his beard with water. Then (when) he washes his forearms up to the elbows, the sins of his arms fall out along with water from his finger-tips. And when he wipes his head, the sins of his head fall out from the points of his hair along with water. And (when) he washes his feet up to the ankles, the sins of his feet fall out from his toes along with water. And if he stands to pray and praises Allah, lauds Him and glorifies Him with what becomes Him and shows wholehearted devotion to Allah, his sins would depart leaving him (as innocent) as he was on the day his mother bore him. 'Amr b. 'Abasa narrated this hadith to Abu Umama, a Companion of the Messenger of Allah (may peace be upon him), and Abu Umama said to him: 'Amr b. 'Abasa, think what you are saying that such (a great reward) is given to a man at one place (only in the act of ablution and prayer). Upon this 'Amr said: Abu Umama, I have grown old and my bones have become weak and I am at the door of death; what impetus is there for me to attribute a lie to Allah and the Messenger of Allah (may peace be upon him)? Had I heard it from the Messenger of Allah (may peace be upon him) once, twice, or three times (even seven times), I would have never narrated it, but I have heard it from him on occasions more than these.
Chapter 143: DO NOT GET INTO THE HABIT OF OBSERVING PRAYER AT THE TIME OF THE RISING SUN AND AT THE TIME OF ITS SETTING
Book 4, Number 1813:
'A'isha reported that 'Umar misconstrued the fact that the Messenger of Allah (may peace be upon him) had prohibited the observance of prayer at the time of the rising sun and at the time of its setting.
Book 4, Number 1814:
'A'isha said that the Messenger of Allah (may peace be upon him) did not abandon observing two rak'ahs after 'Asr, but she reported Allah's Messenger (may peace be upon him) as saying: Do not get used to observe prayer at the time of the rising sun and at the time of its setting and (exhorted the Muslims) to pray at their times.
Book 4, Number 1815:
Kuraib, the freed slave of Ibn 'Abbas, reported that 'Abdullah b. 'Abbas, 'Abd al-Rahman b. Azhar, al-Miswar b. Makhrama sent him to 'A'isha, the wife of the Messenger of Allah (may peace be upon him), telling him to give her their greetings, and ask her about the two rak'ahs after the afternoon prayer, (for)" we have heard that you observe them whereas it has been conveyed to us that the Messenger of Allah (may peace be upon him) prohibited their observance." Ibn 'Abbas said: I along with 'Umar b. al-Khattab dissuaded people to do so (to observe two rak'ahs of prayer). Kuraib said: I went to her ('A'isha) and conveyed to her the message with which I was sent. She said: (Better) ask Umm Salama. So I went to them (those who had sent him to Hadrat 'A'isha) and informed them about what she had said. They sent me back to Umm Salama with that with which I was sent to 'A'isha.

Umm Salama said: I beard the Messenger of Allah (may peace be upon him) prohibiting them, and then afterwards I saw him observing them. And when he observed them (two rak'ahs) he had already observed the 'Asr prayer. Then he (the Holy Prophet) came, while there were with me ladies of Banu Haram, a tribe of the Ansar and he (the Holy Prophet) observed them (the two rak'ahs). I sent a slave-girl to him asking her to stand by his side and say to him that Umm Salama says: Messenger of Allah, I heard you prohibiting these two rak'ahs, whereas I saw you observing them; and if he (the Holy Prophet) points with his hand (to wait), then do wait. The slave-girl did like that. He (the Holy Prophet) pointed out with his hand and she got aside and waited, and when he had finished (the prayer) he said: Daughter of Abu Umayya. you have asked about the two rak'ahs after the 'Asr prayer. Some people of 'Abu al-Qais came to me for embracing Islam and hindered me from observing the two rak'ahs which come after the noon prayer. So those are the two I have been praying.

Book 4, Number 1816:

Abu Salama asked 'A'isha about the two prostrations (i. e. rak'ahs) which the Messenger of Allah (may peace be upon him) made after the 'Asr. She said: He (the Holy Prophet) observed them before the 'Asr prayer, but then he was hindered to do so, or he forgot them and then he observed them after the 'Asr, and then he continued observing them. (It was his habit) that when he (the Holy Prophet) observed prayer, he then continued observing it. Isma'il said: It implies that he always did that.

Book 4, Number 1817:

'A'isha reported: The Messenger of Allah (may peace be upon him) did not abandon at all observing two rak'ahs after the 'Asr in my house.

Book 4, Number 1818:

'A'isha reported: Two are the prayers which the Messenger of Allah (may peace be upon him) always observed in my house-openly or secretly-two rak'ahs before the dawn and two rak'ahs after the 'Asr.

Book 4, Number 1819:

Aswad and Masruq reported: We bear testimony to the fact that 'A'isha said: Never was there a day that he (the Holy Prophet) was with me and he did not observe two rak'ahs of prayer in my house, i. e. two rak'ahs after the Asr.

Chapter 144: EXCELLENCE OF OBSERVING TWO RAK'AHS BEFORE THE EVENING PRAYER

Book 4, Number 1820:

Mukhtar b. Fulful said: I asked Anas b. Malik about the voluntary prayers after the afternoon prayer, and he replied: 'Umar struck hit hands on prayer observed after the 'Asr prayer and we used to observe two rak'ahs after the sun set before the evening prayer during the time of the Apostle of Allah (may peace be upon him). I said to him: Did the Messenger of Allah (may peace be upon him) observe them? He said: He saw us observing them, but he neither commanded us nor forbade us to do so.

Book 4, Number 1821:

Anas b. Malik reported: When we were in Medina, the moment the Mu'adhdhin made the call to the sunset prayer, the people hastened to the pillars of the mosque and prayed two rak'ahs with the result that any stranger coming into the mosque would think that the obligatory prayer had been observed owing to the number who were praying then.

Book 4, Number 1822:

Abdullah b. Mughaffal reported Allah's Messenger (may peace be upon him) u saying: There Is between the two calls (Adhan and Iqama) a prayer. And he mentioned it three times, and at the third time he said: This applies to those who wish to do it.

Book 4, Number 1823:

This hadith has been narrated by Abdullah b. Mughaffal by another chain of transmitters, but with this variation that he (the Holy Prophet) said at the fourth time:" He who wishes (may do to)."

Chapter 145: PRAYER IN TIME OF DANGER

Book 4, Number 1824:

Salim b. Abdullah b. 'Umar reported: The Messenger of Allah (may peace he upon him) led on* of the two groups In one rak'ah of prayer in danger, while the other group faced the -enemy. Then they (the members of the first group) went back and replaced their companions who were facing the enemy. and

then they (the members of the second group) came and the Apostle of Allah (may peace be upon him) led them in one rak'ah of prayer. Then the Apostle of Allah (may peace be upon him) pronounced salutation, and then they (the members of the Ant group) completed the rak'ah and they (the members of the second group) completed the rak'ah. This hadith has been narrated by another chain of tranamitters.

Book 4, Number 1825:

Ibn Umar reported that the Messenger of Allah (may peace be upon him) observed prayer in danger on some day (in this way): a group stood with him (the Holy Prophet) (for prayer) and the other group stood In front of the enemy. Then those who were with (him) observed one rak'ah of prayer and they went back and the others came and they observed one rak'ah (with him). Then both the groups completed one rak'ah each. Ibn Umar said: When there is greater danger, then observe prayer even on the ride or with the help of gestures in a standing posture.

Book 4, Number 1826:

Jabir b. 'Abdullah reported: I observed prayer in danger with the Messenger of Allah (may peace be upon him). We drew ourselves up in two rows, one row behind him with the enemy between us and the Qibla. The Apostle of Allah (may peace be upon him) said: Allah is Most Great, and we all said it. He then bowed and we all bowed. He then raised his head from bowing, we all raised (our heads). He then went down in prostration along with the row close to him, and the rear row faced the enemy; then when the Apostle of Allah (may peace be upon him) completed the prostration, ; and then stood up, the row near to him also did it; then went down the rear row in prostration; then they stood up; then the rear row went to the front and the front row went to the rear. Then the Apostle of Allah (may peace he upon him) bowed down and we all bowed. He then raised his head from bowing and we also raised (our heads). He and the row close to him which I had been in the rear then went down in prostration In the first rak'ah, whereas the rear row faced the enemy. And when the Apostle of Allah (may peace be upon him) and the rear row close to him had finished the prostration, the rear row went down and prostrated themselves; then the Apostle of Allah pronounced the salutation and we also pronounced the salutation. (Jabir said we hadith) as your guards behave with their chiefs.

Book 4, Number 1827:

Jabir reported: We fought In the company of the Messenger of Allah (may peace be upon him) with the tribe of Juhaina. They fought with us terribly. When we had finished the noon prayer, the polytheists said: Had we attacked them at once. we would have killed them. Gabriel informed the Messenger of Allah (may peace be upon him) about It (about their evil design). The Messenger of Allah (may peace be upon him) made a mention of it to us, adding that they (the polytheists) had also said: Shortly there would be time for the 'Asr prayer. which is dearer o them (the Muslims) than even their children. So when the time of the 'Asr prayer came. we formed ourselves into two rows, while the polytheists were between us and the Qibla. The Messenger of Allah (may peace be upon him) said: Allah is Most Great, and we also said so. He bowed and we also bowed. He went down in prostration and the first row prostrated along with him. When they stood up, the second row went down in prostration. Then the first row went into the rear, and the second row came in the front and occupied the place of the first row. The Messenger of Allah (may peace be upon him) then said: Allah is Most Great, and we also said so. He then bowed, and we also bowed. He then went down in prostration and along with him the row also (went down in prostration), and the second row remained standing. And when the second row had also prostrated and all of them sat down then the Messenger of Allah (may peace be upon him) pronounced salutation to them. Abu Zubair said: Jabir made a mention specially of this thing: just as your chiefs observe prayer.

Book 4, Number 1828:

Sahl b. Abu Hathma reported that the Messenger of Allah (may peace be upon him) led his Companions in prayer in danger. He made them stand in two rows behind him. He led them who were close to him in one rak'ah. He then stood up and kept standing till those who were behind them observed one rak'ah. Then they (those standing in the second row) came in front and those who were in front went into the rear. He then led them In one rak'ah. He then sat down, till those who were behind him observed one rak'ah and then pronounced salutation.

Book 4, Number 1829:

Yazid b. Ruman told on the authority of Salih b. Khawwat on the authority of one who prayed in time of danger with Allah's Messenger (may peace he upon him) at the Battle of Dhat ar-Riqa' that a group formed a row and prayed along with him, and a group faced the enemy. He led the group which was along with him in a rak'ah, then remained standing while they finished the prayer by themselves. Then they departed and formed a row facing the enemy. Then the second group came and he led them in the remaining rak'ah, after which he remained seated while they finished the prayer themselves. He then led them in salutation.

Book 4, Number 1830:

Jabir reported: We went forward with the Messenger of Allah (may peace be upon him) and when we reached Dhat ar-Riqa', we came to a shady tree which -we left for him One of the polytheists came there and, seeing the sword of the Messenger (may peace be upon him) hanging by a free. took it up. drew it from the scabbard and said to the Messenger of Allah (may peace be upon him): Are you afraid of Me? He (the Holy Prophet) said: No. He again said: Who would protect you from me? He said: Allah will protect me from you. The Companions of the Messenger of Allah (may peace be upon him) threatened him. He sheathed the sword and hung it up. Then call to prayer was made and he (the Holy Prophet) led a group in two rak'ah. Then (the members of this group) withdrew and he led the second group in two rak'ah. So the Messenger of Allah (may peace be upon him) observed four rak'ah and people observed two rak'ah.

Book 4, Number 1831:

Abu Salama b. 'Abd al-Rahman reported that Jabir told him that he had observed the prayer in danger with the Messenger of Allah (may peace be upon him). The Messenger of Allah (may peace be upon him) (first) led one of the two groups in two rak'ah of prayer. and then led the second group in two rak'ah of prayer. So the Messenger of Allah (may peace be upon him) observed four rak'ah and led in two rak'ah each of the groups.

Chapter 146: KITAB AL-JUMU'A

We have already explained that Islam exhorts its followers to make their social life a visible expression of God-consciousness. Prayer is the most effective means of fostering this virtue in man That is the reason why it has been made essential for the Muslims to observe obligatory prayers in congregation. Jumu'a is a step forward in this respect. The purpose behind it is to provide opportunities to the greater number of Muslims to attend larger congregations in the mosques in an atmosphere of religions piety. Apart from prayer, sermon has also been made an integral part of the Jumu'a prayer. The Imam delivers the sermon and instructs people in religion. He explains to them the day-to-day problems in the light of Islam.

Book 4, Number 1832:

Abdullah is reported to have heard Allah's Messenger (may peace be upon him) as saying: When any one of you intends to come for Jumu'a prayer, he should take a bath.

Book 4, Number 1833:

Abdullah b. Umar is reported to have said that The Messenger of Allah (may peace be up on him) was standing on the pulpit when he said this: He who comes for Jumu'a he should take a bath.

Book 4, Number 1834:

This hadith has been narrated by Ibn Umar by another chain of transmitters.

Book 4, Number 1835:

'Abdullah (b. Umar) reported on the authority of his father that he beard like this from the Messenger of Allah (may peace be upon him).

Book 4, Number 1836:

'Abdullah (b. 'Umar) reported from his father that while he was addressing the people on Friday (sermon), a person, one of the Companions of the Messenger of Allah (may peace be upon him), entered (the mosque). Umar said to him loudly: What is this hour (for attending the prayer)? He said: I was busy today and I did not return to my house when I heard the call (to Friday prayer), and I did no more but performed ablution only. Upon this Umar said: just ablution! You know that the Messenger of Allah (may peace be upon him) commanded (us) to take a bath (on Friday).

Book 4, Number 1837:
Abu Huraira reported: Umar b. Khattab was delivering a sermon to the people on Friday when 'Uthman b. 'Affan came there. 'Umar hinting to him said: What would become of those persons who come after the call to prayer? Upon this 'Uthman said: Commander of the faithful, I did no more than this that after listening to the call, I performed ablution and came (to the mosque). 'Umar said: Just ablution! Did you not bear the Messenger of Allah (my peace be upon him) say this: When any one of you comes for Jumu'a, he should take a bath.
Chapter 147: THE ESSENTIALITY OF TAKING A BATH ON FRIDAY
Book 4, Number 1838:
Sa'id al-Khudri reported Allah's Messenger (may peace be upon him) as saying: Taking a bath on Friday is essential for every adult person.
Book 4, Number 1839:
'Aisha reported: The people came for Jumu'a prayer from their houses in the neighbouring villages dressed in woollen garments on which dust was settled and this emitted a foal smell. A person among them (those who were dressed so) came to the Messenger of Allah (may peace be upon him) while he was in my house. The Messenger of Allah (may peace he upon him) said to him: Were you to cleanse yourselves on this day.
Book 4, Number 1840:
'Aisha reported: The people (mostly) were workers and they had no servants. Ill-smell thus emitted out of them. It was said to them: Were you to take bath on Friday.
Chapter 148: PERFUME AND USING OF MISWAK ON FRIDAY
Book 4, Number 1841:
'Abd al-Rahman son of Abd Sa'id al-Khudri reported on the authority of his father that the Messenger of Allah (may peace be upon him) said: Bathing on Friday for every adult, using of Miswak and applying some perfume, that is available-these are essential. So far as the perfume is concerned, it may be that used by a lady.
Book 4, Number 1842:
Tawus reported that Ibn Abbas narrated the words of the Apostle of Allah (may peace be upon him) about taking bath on Friday. Tawus said: I asked Ibn Abbas it one should apply to oneself perfume or oil which is available with his wife. He (Ibn Abbas) said: I do not know of it.
Book 4, Number 1843:
This hadith has been narrated by Ibn Juraij with the came chain of transmitters.
Book 4, Number 1844:
Abu Huraira reported that the Apostle of Allah (may peace be upon him) said. it is the right of Allah upon every Muslim that he should take a bath (at least) on one day (Friday) during the seven days (of the week) and he should wash his head and body.
Book 4, Number 1845:
Abu Huraira reported that the Messenger of, Allah (may peace be upon him) said. He who takes a bath on Friday, the bath which is obligatory after the sexual discharge and then goes (to the mosque), he is like one who offers a she-camel as a sacrifice, and he who comes at the second hour would be like one who offers a cow, and he who comes at the third hour is live one who offers a ram with horns, and he who comes at the fourth hour is like one who offers a hen, and he who comes at the fifth hour is like one who offers an egg. And when the Imam comes out, the angels are also present and listen to the mention of God (the sermon).
Chapter 149: OBSERVANCE OF SILENCE IN SERMON ON FRIDAY
Book 4, Number 1846:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: If you (even) ask your companion to be quiet on Friday while the Imam is delivering the sermon, you have in fact talked irrelevance.
Book 4, Number 1847:
A hadith like this has been narrated by Abu Huraira by another chain of transmitters.
Book 4, Number 1848:

The same hadith has been narrated by Abu Huraira, but instead of the word laghauta the word laghita has been used. Abu Zinad (one of the narrators) says that laghita is the dialect of Abu Huraira, whereas it is laghauta.
Chapter 150: THERE IS A SPECIAL (FORTUNATE) TIME ON FRIDAY
Book 4, Number 1849:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is a time on Friday at which no Muslim servant would pray and would ask Allah for a thing (that is good) but He would give it to him. Qutaiba pointed with the help of his hand that it (the time) is short.
Book 4, Number 1850:
Abu Huraira reported Abu'l-Qasim (the kunya of the Holy Prophet) (may peace be upon him) as saying: There is a time on Friday at which no Muslim would stand and pray and beg Allah for what Is good but He would give it to him; and he pointed with his hand that (this time) is short and narrow.
Book 4, Number 1851:
A hadith like this has been narrated by Abu Huraira.
Book 4, Number 1852:
This hadith has been narrated by Abu Huraira by another chain of transmitters.
Book 4, Number 1853:
Abu Huraira reported Allah's Apostle (way peace be upon him) as saying. There is a time on Friday at which no Muslim would ask Allah for what is good but He would give it to him. And further said: This is a very short time.
Book 4, Number 1854:
Hammam b. Munabbih reported this hadith from Abu Huraira who reported from the Apostle of Allah (may peace be upon him) but he did not say:" That time is short."
Book 4, Number 1855:
Abu Burda b. Abu Musa al-Ash'ari reported: 'Abdullah b. Umar said to me: Did you hear anything from your father narrating something from the messenger of Allah (may peace be upon him) about the time on Friday? I said: Yes, I heard him say from the Messenger of Allah (may peace be upon him) (these words):" It is between the time when the Imam sits down and the end of the prayer."
Chapter 151: EXCELLENCE OF FRIDAY
Book 4, Number 1856:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The best day on which the sun has risen is Friday; on it Adam was created, on it he was made to enter Paradise, on it he. was expelled from it.
Book 4, Number 1857:
Abu Huraira reported the Apostle of Allah (may peace be upon him) as saying: The best day on which the sun has risen is Friday; on it Adam was created. on it he was made to enter Paradise, on it he was expelled from it. And the last hour will take place on no day other than Friday.
Book 4, Number 1858:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: We who are the last shall be the first on the Day of Resurrection, except that every Ummah was given the Book before us and we were given it after them. It was this day which Allah prescribed for us and guided us to it and the people came after us with regard to it, the Jews observing the next day and the Christians the day following that.
Book 4, Number 1859:
A hadith like this has been narrated by Abu Huraira that the Messenger of Allah (way peace be upon him) said: We are the last and would be the first on the Day of Resurrection.
Book 4, Number 1860:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: We are the last (but) we would be the first on the Day of Resurrection, and we would be the first to enter Paradise, but that they were given the Book before us and we were given after them. They disagreed and Allah guided us aright on whatever they disagreed regarding the truth. And it was this day of theirs about which

they disagreed, but Allah guided us to it, and that is Friday for us; the next day is for the Jews and the day following for the Christians.

Book 4, Number 1861:

Abu Huraira reported Muhammad, the Messenger of Allah (may peace be upon him), as saying: We who are the last would be the first on the Day of Resurrection but they (other Ummahs) were given the Book before us and we were given after them, and this was the day that was prescribed for them but they disagreed on it. And Allah guided us to it. and they came after us with regard to it, the Jews observing the next day and the Christians the day following that.

Book 4, Number 1862:

It is narrated by Abu Huraira and Huraira that the Messenger of Allah (may peace be upon him) said: It was Friday from which Allah diverted those who were before us. For the Jews (the day set aside for prayer) was Sabt (Saturday), and for the Christians it was Sunday. And Allah turned towards us and guided us to Friday (as the day of prayer) for us. In fact, He (Allah) made Friday, Saturday and Sunday (as days of prayer). In this order would they (Jews and Christians) come after us on the Day of Resurrection. We are the last of (the Ummahs) among the people in this world and the first among the created to be judged on the Day of Resurrection. In one narration it is: ', to be judged among them".

Book 4, Number 1863:

Huraira reported Allah's Messenger (may peace be upon him) as saying: We were guided aright to Friday (as a day of prayer and meditation), but Allah diverted those who were before us from it. The rest of the hadith is the same.

Chapter 152: EXCELLENCE OF GOING OUT EARLY ON FRIDAY

Book 4, Number 1864:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When it is Friday, the angels stand at every door of the mosque and record the people in the order of their arrival, and when the Imam sits (on the pulpit for delivering the sermon) they fold up their sheets (manuscripts of the Qur'an) and listen to the mention (of Allah). And he who comes early is like one who offers a she-camel as a sacrifice, the next like one who offers a cow, the next a ram, the next a hen, the next an egg.

Book 4, Number 1865:

This hadith has been narrated by Abu Huratra through another chain of transmitters.

Book 4, Number 1866:

Abu Huraira reported Allah Messenger (way peace be upon him) as saying: There is an angel on every door of the mosque recording him first who (conies) first (a the mosque for Friday prayer). And he [the Prophet] likened him as one who offers a camel as a sacrifice and then he went on in the descending order till he reached the point at which the minimum (sacrifice) is that of an egg. And when the Imam sits (on the pulpit) the sheets are folded and they (the angels) attend to the mention of Allah.

Chapter 153: EXCELLENCE OF ONE WHO LISTENS TO THE KHUTBA (SERMON) WITH PERFECT SILENCE

Book 4, Number: 1867

Abu-Huraira reported Allah's Apostle (may peace be upon him) as saying: He who took a bath and then came for Jumu'a prayer and then prayed what was fixed for him, then kept silence till the Imam finished the sermon, and then prayed along with him, his sins between that time and the next Friday would be forgiven, and even of three days wore.

Book 4, Number 1868:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who performed ablution well, then came to Friday prayer, listened (to the sermon), kept silence all (his sins) between that time and the next Friday would be forgiven with three days extra, and he who touched pebbles caused an interruption.

Chapter 154: JUMU'A PRAYER IS TO BE OBSERVED WHEN THE SUN PASSES OVER THE MERIDIAN

Book 4, Number 1869:

Jabir b. 'Abdullah reported: We used to observe (Jumu'a) prayer with the Messenger of Allah (may peace be upon him) and then we returned and gave rest to our camels used for carrying water. Hassan[(one of the narrators) said: I asked Ja'far what time that was. He said.. It is the time when the sun passes the meridian.

Book 4, Number 1870:

Ja'far reported on the authority of his father that he asked Jabir b. 'Abdullah when the Messenger of Allah (may peace be upon him) observed Jumu'a prayer. Re said: He used to observe prayer, and we then went (back) to our camels and gave them rest. 'Abdullah made this addition in his narration:" Till the sun passed the meridian. and the camels used for carrying water (took rest)."

Book 4, Number 1871:

Sahl b. Said said: We did not have a siesta or lunch till after the Friday prayer. (Ibn Hujr added:)" Daring the lifetime of the Messenger of Allah (may peace be upon him)."

Book 4, Number 1872:

Iyas b. Salama b. al-Akwa' reported on the authority of his father: We used to observe the Friday prayer with the Messenger of Allah (may peace be upon him) when the sun passed the meridian. and we then returned and tried to find out afternoon shadow (of the walls for protecting themselves from the heat of the sun).

Book 4, Number 1873:

Iyas b. Salama b. Akwa' reported on the authority of his father, saying: We used to observe the Friday prayer with the Messenger of Allah (may peace be upon him), and when we returned we did not find the shadow of the walls in which we could take protection (from the heat of the sun).

Chapter 155: CONCERNING THE TWO SERMONS BEFORE THE FRIDAY PRAYER AND SITTING FOR A WHILE BETWEEN THE TWO

Book 4, Number 1874:

Ibn 'Umar said that the Messenger of Allah (may peace be upon him) used to deliver the sermon on Friday while standing. He would then sit and then stand (for the second sermon) as they (the Muslims) do nowadays.

Book 4, Number 1875:

Jabir b. Samura said: The Apostle of Allah (may peace be upon him) gave two sermons between which he sat, recited the Qur'an and exhorted the people.

Book 4, Number 1876:

Jabir b. Samura said that the Messenger of Allah (may peace be upon him) used to deliver the sermon while standing. He would then sit down and then stand up and address in a standing posture; and whoever informed you that he (the Holy Prophet) delivered the sermon while sitting told a lie. By Allah. I prayed with him more than two thousand times.

Chapter 156: CONCERNING THE WORDS OF THE QUR'AN:" AND WHEN THEY SEE MERCHANDISE OR SPORT, THEY BREAK AWAY TO IT, AND LEAVE THEE STANDING" (lxii. 11)

Book 4, Number 1877:

Jabir b. Abdullah reported that the Apostle (may peace be upon him) was delivering the sermon on Friday in a standing posture when a caravan from Syria arrived. The people flocked towards it till no one was left (with the Holy Prophet) but twelve persons, and it was on this occasion that this verse in regard to Jumu'a was revealed." And when they see merchandise or sport. they break away to it and leave thee standing."

Book 4, Number 1878:

This hadith has been narrated by Husain with the same chain of transmitters but with this alteration that he did not make mention of the standing position.

Book 4, Number 1879:

Jabir b. Abdullah reported: I was along with the Apostle of Allah (may peace be upon him) on Friday when a caravan arrived. The people went to it, and none but twelve persons were left behind and I was one of them; and it was on this occasion that this verse was revealed:" And when they see merchandise or sport away to it, and leave thee standing" (lxii. 1 1). they break

Book 4, Number 1880:
Jabir b. Abdullah reported: While the Apostle of Allah (may peace be upon him) was delivering (a sermon) on Friday, a caravan of merchandise came to Medina. The Companions of the Messenger of Allah (may peace be upon him) rushed towards it till only twelve persons were left with him including Abu Bakr and 'Umar; and it was at this occasion that this verse was revealed." And when they see merchandise or sport, they break away to it."
Book 4, Number 1881:
Ka'b b. 'Ujra reported that he entered the mosque and saw Abd al-Rahman b. Umm Hakam delivering the sermon in a sitting posture. Upon this he said: Look at this wretched person; he delivers the sermon while sitting, whereas Allah said:" And when they see merchandise or sport, they break away to it and leave thee standing."
Chapter 157: WARNING ON NEGLECTING JUMU'A
Book 4, Number 1882:
Abdullah b. Umar and Abu Huraira said that they heard Allah's Messenger (way peace be upon him) say on the planks of his pulpit: People most cease to neglect the Friday prayer or Allah will seal their hearts and then they will be among the negligent.
Chapter 158: SHORTNESS OF PRAYER AND SERMON
Book 4, Number 1883:
Jabir b. Samura reported: I used to pray with the Messenger of Allah (may peace be upon him) and both his prayer and sermon were of moderate length.
Book 4, Number 1884:
Jabir b. Samura reported: I used to observe prayer with the Apostle of Allah (may peace be upon him) and his prayer was of moderate length and his sermon too was of moderate length.
Book 4, Number 1885:
Jabir b. Abdullah said: When Allah's Messenger (may peace he upon him) delivered the sermon, his eyes became red, his voice rose. and his anger increased so that he was like one giving a warning against the enemy and saying:" The enemy has made a morning attack on you and in the evening too." He would also say:" The last Hour and I have been sent like these two." and he would join his forefinger and middle finger; and would further say:" The best of the speech is embodied in the Book of Allah, and the beet of the guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every innovation is error." He would further say:, I am more dear to a Muslim even than his self; and he who left behind property that is for his family. and he who dies under debt or leaves children (in helplessness). the responsibility (of paying his debt and bringing up his children) lies on me."
Book 4, Number 1886:
Ja'far b. Muhammad said on the authority of his father: I heard Jabir b. 'Abdullah saying that in the sermon of the Apostle of Allah (may peace be upon him) he praised Allah, lauded Him (and subsequently said [other words] and raised his voice, and the rest of the hadith is the same).
Book 4, Number 1887:
Jabir reported that the Messenger of Allah (may peace be upon him), while delivering the sermon' to the people, praised Allah, and lauded Him for what He deserves, and would then say: He whom Allah guides aright, there is none to mislead him, and he who is led astray, there is none to guide him (aright), and the best of the talk is embodied in the Book of Allah. And the rest of the hadith is the same.
Book 4, Number 1888:
Ibn 'Abbas reported: Dimad came to Mecca and he belonged to the tribe of Azd Shanu'a, and he used to protect the person who was under the influence of charm. He heard the foolish people of Mecca say that Muhammad (may peace be upon him) was under the spell. Upon this he said: If 1 were to come across this man, Allah might cure him at my hand. He met him and said: Muhammad, I can protect (one) who is under the influence of charm, and Allah cures one whom He so desires at my hand. Do you desire (this)? Upon this the Messenger of Allah (may peace be upon him) said: Praise is due to Allah, we praise Him, ask His help; and he whom Allah guides aright there is none to lead him astray,

and he who is led astray there is none to guide him, and I bear testimony to the fact that there is no god but Allah, He is One, having no partner with Him, and that Muhammad is His Servant and Messenger. Now after this he (Dimad) said: Repeat these words of yours before me, and the messenger of Allah (may peace be upon him) repeated these to him thrice; and he said I have heard the words of soothsayers and the words of magicians, and the words of poets, but I have never heard such words as yours, and they reach the depth (of the ocean of eloquence) ; bring forth your hand so that I should take oath of fealty to you on Islam. So he took an oath of allegiance to him. The Messenger of Allah (may peace be upon him) said: It (this allegiance of yours) is on behalf of your people too. He said: It is on behalf of my people too. The Messenger of Allah (may peace be upon him) sent an expedition and the flying column passed by his people. The leader of the flying column said to the detachment: Did you find anything from these people? One of the people said: I found a utensil for water. Upon this he (the commander) said: Return it, for he is one of the people of Dimad.

Book 4, Number 1889:

Abu Wa'il reported: 'Ammar delivered to us the sermon. It was short and eloquent. When he (, Ammir) descended (from the pulpit) we said to him: 0 Abd al-Yaqzn, you have delivered a short and eloquent sermon. Would that you had lengthened (the sermon). He said: I have heard the Messenger of Allah (may peace be upon him) as saying: The lengthening of prayer by a man and the shortness of the sermon is the sign of his understanding (of faith). So lengthen the prayer and shorten the sermon, for there is charm (in precise) expression.

Book 4, Number 1890:

'Adi b. Hatim reported that a person recited a sermon before the Apostle of Allah (may peace be upon him) thus: He who obeys Allay and His Apostle, he in fact follows the right path, and he who disobeys both of them, he goes astray. Upon this the Messenger of Allah (may peace be upon him) said: What a bad speaker you are; say: He who disobeys Allah and His Apostle. Ibn Numair added: He in fact went astray.

Book 4, Number 1891:

Safwan b. Ya'la reported on the authority of his father that he heard the Apostle of Allah (may peace be upon him) reciting (verses of the Qur'an) on the pulpit. and" They cried: 0 Malik."

Book 4, Number 1892:

'Amra daughter of Abd al-Rahman reported on the authority of the sister of Amra, I memorised (surah) Qaf=surah l.):" By the glorious Qur'an" from the mouth of the Messenger of Allah (may peace be upon him) on Friday for he recited it on the pulpit on-every Friday.

Book 4, Number 1893:

The daughter of Haritha b. Nu'man said: I did not memorise (Surah) Qaf but from the mouth of the Messenger of Allah (may peace be upon him) as he used to deliver the. sermon along with it on every Friday. She also added: Our oven and that of the Messenger of Allah (may peace be upon him) was one.

Book 4, Number 1894:

Umm Bisham hint Haritha b. Nu'man said: Our oven and that of the Messenger of Allah (may peace be upon him) was one for two years, or for one year or for a part of a year; and I learnt" Qaf. By the Glorious Qur'an" from no other source than the tongue of Allah's Messenger (may peace be upon him) who used to recite it every Friday on the pulpit when he delivered the sermon to the people.

Book 4, Number 1895:

Umara b. Ruwaiba said he saw Bishr b. Marwan on the pulpit raising his hands and said: Allah, disfigure these hands! I have seen Allah's Messenger (may peace be upon him) gesture no more than this with his hands, and he pointed with his forefinger.

Book 4, Number 1896:

This hadith has been narrated by another chain of transmitters on the authority of Husain b. Abd al-Rahman.

Chapter 159: OBSERVING OF TWO RAKIAHS AS A SALUTATION OF THE MOSQUE WHILE THE IMAM IS DELIVERING (THE SERMON)

Book 4, Number 1897:

Jabir b. 'Abdullah reported that while Allah's Messenger (may peace be upon him) was delivering the sermon on Friday a person came there, and the Apostle of Allah (may peace be upon him) said to him: So and so, have you prayed (two rak'ahs)? He said: No. He (the Holy Prophet) said: Then stand and pray.

Book 4, Number 1898:

This hadith is narrated by Jabir through another chain of transmitters but Hammad (one of the narrators) made no mention of the two rak'ahs.

Book 4, Number 1899:

Jabir b. 'Abdullah said that a person entered the Mosque while the Messenger of Allah (may peace be upon him) was delivering the sermon on Friday. Upon this he (the Holy Prophet) said: Have you observed prayer? He said: No. He (the Holy Prophet) said: Stand and offer the two rak'ahs. According to Qutaiba, the words are:" He said: Offer two rak'ahs."

Book 4, Number 1900:

Jabir b. 'Abdullah reported that a person came (in the Mosque) while the Apostle of Allah (may peace be upon him) was delivering the sermon on Friday (standing) on the pulpit. He (the Holy Prophet) said to him: Have you offered two rak'ahs? He said: No. Upon this he said: Then observe (them).

Book 4, Number 1901:

Jabir b. 'Abdullah said that the Apostle of Allah (may peace be upon him) delivered the sermon and said: When any one of you comes for the Friday (prayer) and the Imam comes out (from his apartment), (even then) should observe two rak'ahs (of prayer).

Book 4, Number 1902:

Jabir reported that Sulaik Ghatafani came on Friday (for prayer) while the Messenger of Allah (may peace be upon him) was sitting on the pulpit. Sulaik also sat down before observing prayer. The Apostle of Allah (may peace be upon him) said: Have you observed two rak'ahs? He said: No. He (the Holy Prophet) said: Stand and observe them

Book 4, Number 1903:

Jabir b. 'Abdullah reported: Sulaik Ghatafani came on Friday when the Messenger of Allah (may peace be upon him) was delivering the sermon. He (Sulaik) sat down. He (the Holy Prophet) said to him: 0 Sulaik I stand and observe two rak'ahs and make them short, and then said: When any one of you comes on Friday, while the Imam delivers the sermon, he should observe two rak'ahs and should make them short.

Chapter 160: HADITH PERTAINING TO GIVING INSTRUCTION IN KHUTBA

Book 4, Number 1904:

Abu Rifa'a reported: I came to the Holy Prophet (way peace be upon him) when he was delivering the sermon, and I said: Messenger of Allah, here is a stranger and he wants to learn about this religion and he does not know what this religion is. The Messenger of Allah (may peace be upon him) looked at me and left his sermon till he came to me, and he was given a chair and I thought that Its legs were made of iron. The Messenger of Allah (may peace be upon him) sat In it and he began to teach me what Allah had taught him. He then came (to the pulpit) for his sermon and completed it to the end.

Chapter 161: WHAT IS TO BE RECITED IN THE JUMUIA PRAYER?

Book 4, Number 1905:

Ibn Abu Rafi' said: Marwan appointed Abu Huraira as his deputy in Medina and he himself left t for Mecca. Abu Huraira led as in the Jumu'a prayer and recited after Surah Jumu'a in the second rak'ah:" When the hypocrites came to thee" (Surah lxiii.). I then met Abu Huraira as he came back and said to him: You have recited two surahs which 'Ali b. Abu Talib used to recite in Kufah. Upon this Abu Huraira said: I heard the Messenger of Allah (may peace: be upon him) 'reciting these two in the Friday (prayer).

Book 4, Number 1906:

This hadith is narrated by Abdullah b. Abu Rafi' with the same chain of transmitters but with this modification:" That he recited Surah Jumu'a (lxii.) in the first rak'ah and" The hypocrites came" in the second rak'ah.

Book 4, Number 1907:

Nu'man b. Bashir reported that the Messenger of Allah (may peace be upon him) used to recite on two 'Ids and in Friday prayer:" Glorify The name of Thy Lord, the Most High" (Surah lxxxvii.), and:" Has there come to thee the news of the overwhelming event" (lxxxviii.). And when the 'Id and Jumu'a combined on a day he recited these two (surah) in both the prayers.

Book 4, Number 1908:

This hadith has been narrated by Ibrahim b Muhammad b. al-Muntashir with the same chain of transmitters.

Book 4, Number 1909:

Dahhak b. Qais wrote to Nu'man b. Bashir asking him what the Messenger of Allah (may peace be upon him) recited on Friday besides Surah Jumu'a He said that he recited:" Has there reached..." (Surah lxxxviii,).

Book 4, Number 1910:

Ibn Abbas reported: The Apostle of Allah (way peace be upon him) used to recite in the morning prayer on Friday Surah" Alif-Lam-Mim, Tanz'il ul-Sajda" (Surah xxxii.): Surely there came over the man a time" (Surah lxxvii) and he used to recite in Jumu'a prayer Surahs Jumu'a and al-Munafiqin.

Book 4, Number 1911:

A hadith like this has been narrated by Sufyan with the same chain of transmitters.

Book 4, Number 1912:

Mukhawwil has narrated this hadith on the authority of Sufyan.

Book 4, Number 1913:

Abu Huraira reported that the Apostle of Allah (may peace be upon him) used to recite in the dawn prayer on Friday" Alif-Lam-Mim, Tanzil" and" Surely there came."

Book 4, Number 1914:

Abu Huraira reported that the Apostle of Allah (may peace be upon him) used to recite in the dawn prayer on Friday:" Alif-Lam-Mim, Tanzil" in the first rak'ah, and in the second one:" Surely there came over the man a time when he was nothing that could be mentioned."

Chapter 162: PRAYER (SUNAN) AFTER THE JUMU'A PRAYER (FARD)

Book 4, Number 1915:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When any one of you observes the Jumu'a prayer (two obligatory rak'ahs in congregation), he should observe four (rak'ahs) afterwards.

Book 4, Number 1916:

Suhail reported on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: When you observe prayer after (the two obligatory raklabs) of Jumu'a, you should observe four rak'ahs (and 'Amr in his narration has made this addition that Ibn Idris said this on the authority of Suhail): And if you are in a hurry on account of something, you should observe two rak'ahs in the mosque and two when you return (to your house).

Book 4, Number 1917:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When any one amongst you observes prayer after Jumu'a, he should observe four rak'ahs. (In the hadith transmitted by Jarir the word minkum is not recorded.)

Book 4, Number 1918:

Nafi' reported that when 'Abdullah (b. 'Umar) observed the Friday prayer and came back he observed two rak'ahs in his house, and then said: The Messenger of Allah (may peace be updn him) used to do this.

Book 4, Number 1919:

'Abdullah b. 'Umar, while describing the Nafl prayer of the Messenger of Allah (may peace be upon him), said: He did not observe (Nafl) prayer after Jumu'a till he went back and observed two rak'ahs in his house. Yahya said: I guess that I uttered these words (before Imam Malik) that he of course observed (them).

Book 4, Number 1920:

Salim narrated on the authority of his father that the Apostle of Allah (may peace be upon him) used to observe two rak'ahs after Jumu'a.

Book 4, Number 1921:

'Umar b. 'Ata' b. Abu Khuwar said that Nafi' b. Jubair sent him to al- Sa'ib the son of Namir's sister with a view to asking him about what he had seen in the prayer of Mu'awiya. He said: Yes, I observed the Jumu'a prayer along with him in Maqsura and when the Imam pronounced salutation I stood up at my place and observed (Sunan rak'ahs). As he entered (the apartment) he sent for me and said: Do not repeat what you have done. Whenever you have observed the Jumu'a prayer, do not observe (Sunan prayer) till you, have talked or got out For the Messenger of Allah (may peace be upon him) had ordered us to do this and not to combine two (types of) prayers without talking of going out.

Book 4, Number 1922:

The same hadith is narrated on the authority of 'Umar b. Ata' but with this modification: When he (the Imam) pronounced salutation I stood up at my place. No mention was made of the Imam in it.

Chapter 163: THE PRAYER OF THE TWO 'IDS

Book 4, Number 1923:

Ibn 'Abbas reported: I participated in the Fitr prayer with the Apostle of Allah (may peace be upon him) and Abu Bakr, 'Umar and 'Uthman, and all of them observed this prayer before the Khutba, and then he (the Holy Prophet) delivered the sermon. Then the Apostle of Allah (may peace be upon him) descended (from the pulpit) and I (perceive) as if I am seeing him as he is commanding people with his hand to sit down. He then made his way through their (assembly) till he came to the women. Bilal was with him. He then recited (this verse): O Prophet, when believing women come to thee giving thee a pledge that they will not associate aught with Allah" (lx. 12) till he finished (his address to) them and then said: Do you conform to it (what has been described in the verse)? Only one woman among them replied: Yes, Apostle of Allah, but none else replied. He (the narrator) said: It could not be ascertained who actually she was. He (the Holy Prophet) exhorted them to give alms. Bilal stretched his cloth and then said: Come forward with alms. Let my father and mother be taken as ransom for you. And they began to throw rings and ringlets in the cloth of Bilal.

Book 4, Number 1924:

Ibn 'Abbas reported: I bear testimony to the Messenger of Allah (may peace be upon him) offering prayer before Kbutba. He (after saying prayer) delivered the Kutba, and he found that the women could not hear it, so he came to them and exhorted them and preached them and commanded them to give alms, and Bilal had stretched his cloth and the women were throwing rings, earrings and other things. This hadith has been narrated on the authority of Ayyub with the same chain of transmitters.

Book 4, Number 1925:

Jabir b. 'Abdullah reported: The Apostle of Allah (may peace be upon him) stood up on the day of 'Id al-Fitr and observed prayer. And he commenced the prayer before the sermon. He then delivered the sermon. When the Apostle of Allah (may peace be upon him) had finished (the sermon) he came down from (the pulpit), and made his way to the women and exhorted them (to do good acts), and he was leaning on the hand of Bilal. Bilal had stretched his cloth in which women were throwing alms. I (one of the narrators) said to 'Ata' (the other narrator): It must be Zakat on the day of Fitr. He ('Ata') said: No. It was alms (which) they were giving on that occasion, and a woman gave her ring, and then others gave, and then others gave. I said to 'Ata': Is It right now for the Imam to come to the women when he has finished (his address to the men) that he should exhort them (to good deeds)? He said: (Why not) by my life, it is right for them (to do so). What is the matter with them that they do not do it now?

Book 4, Number 1926:

Jabir b. 'Abdullah reported: I observed prayer with the Messenger of Allah (may peace be upon him) on the 'Id day. He commenced with prayer before the sermon without Adhan and Iqama. He then stood up leaning on Bilal, and he commanded (them) to be on guard (against evil for the sake of) Allah, and he exhorted (them) on obedience to Him, and he preached to the people and admonished them. He then walked on till he came to the women and preached to them and admonished them, and asked them to give alms, for most of them are the fuel for Hell. A woman having a dark spot on the

cheek stood up and said: Why is it so, Messenger of Allah? He said: For you grumble often and show ingratitude to your spouse. And then they began to give alms out of their ornaments such as their earrings and rings which they threw on to the cloth of Bilal.

Book 4, Number 1927:

Ibn 'Abbas and Jaibir b. 'Abdullah al-Ansari reported: There was no Adhan on the (occasion) of Id-ul-Fitr and Id-ul-Adha. I (Ibn Juraij) said: I asked him after some time about it. He ('Ata', one of the narrators) said: Jabir b. 'Abdullah al-Ansari told me: There is neither any Adhan on Id-ul-Fitr when the Imam comes out, nor even after his coming out; their is neither lqama nor call nor anything of the sort of calling on that day and nor Iqama.

Book 4, Number 1928:

'Ata' reported that Ibn 'Abbas sent (him) to Ibn Zubair at the commencement of the oath of allegiance to him (for Caliphate saying): As there is no Adhan on 'Id-ul-Fitr, so you should not pronounce it. Ibn Zubair did not pronounce Adhan on that day. He (Ibn 'Abbas) also sent him (with this message) that sermon (is to be delivered) after the prayer, and thus it was done. So lbn Zubair observed prayer before Khutba.

Book 4, Number 1929:

Jabir b. Samura said: I prayed with the Messenger of Allah (may peace be upon him) prayers on two I'ds wore than once or twice without there being Adhan and Iqama.

Book 4, Number 1930:

Ibn 'Umar reported that the Apostle of Allah (may peace be upon him), Abu Bakr and 'Umar used to observe the two 'Id prayers before the sermon.

Book 4, Number 1931:

Abu Sa'id al-Khudri reported that the Messenger of Allah (may peace be upon him) used to go out on the day of Adha and on the day of Fitr and commenced the prayer. And after having observed his prayer and pronounced the salutation, he stood up facing people as they were seated at their places of worship. And if he intended to send out an army he made mention of it to the people, and if he intended any other thing besides it, he commanded them (to do that). He used to say (to the people): Give alms, give alms, give alms, and the majority that gave alms was of women. He then returned and this (practice) remained (in vogue) till Marwan b. al- Hakam (came into power). I went out hand in hand with Marwan till we came to the place of worship and there Kathir b. Salt had built a pulpit of clay and brick. Marwan began to tug me with his hand as though he were pulling me towards the pulpit, while I was pulling him towards the prayer. When I saw him doing that I said: What has happened to the practice of beginning with prayer? He said: No, Abu Sa'id, what you are familiar with has been abandoned. I thereupon said (three times and went back): By no means, by Him in Whose hand my life is, you are not doing anything better than what I am familiar with.

Chapter 164: PERMISSIBILITY OF WOMEN'S GOING OUT ON 'ID DAYS TOWARDS THE PLACE OF WORSHIP AND THEIR PRESENCE IN THE KHUTBA (SITTING) AT A DISTANCE FROM MEN

Book 4, Number 1932:

Umm 'Atiyya said: He (the Apostle of Allah) commanded us that we should take out unmarried women and purdah-observing ladies for 'Id prayers, and he commanded the menstruating women to remain away from the place of worship of the Muslims.

Book 4, Number 1933:

Umm Atiyya reported: We were commanded to bring out on old days purdah-observing ladies and those unmarried, and menstruating women came out but remained behind people and pronounced takbir (Allah-o-Akbar) along with them.

Book 4, Number 1934:

Umm 'Atiyya reported: The Messenger of Allah (may peace be upon him) commanded us to bring out on'Id-ul-Fitr and 'Id-ul-Adha young women, menstruating women and purdah-observing ladies, menstruating women kept back from prayer, but participated in goodness and supplication of the Muslims. I said: Messenger of Allah, one of us does not have an outer garment (to cover her face and body). He said: Let her sister cover her with her outer garment.

Chapter 165: ABANDONING OF PRAYER BEFORE 'ID AND AFTER IT IN THE PLACE OF WORSHIP (OURSIDE THE HABITATION) ESPECIALLY MEANT FOR 'ID

Book 4, Number 1935:

Ibn 'Abbas reported that the Messenger of Allah (may peace be upon him) went out on the day of Adha or Fitr and observed two rak'ahs, and did not observe prayer (at that place) before and after that. He then came to the women along with Bilal and commanded them to give alms and the women began to give their rings and necklaces.

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters.

Chapter 166: WHAT IS TO BE RECITED IN 'ID PRAYERS

Book 4, Number 1936:

'Abdullah b. 'Umar reported that (his father) 'Umar b. Khattab asked Abu Waqid al-Laithi what the Messenger of Allah (may peace be upon him) used to recite on 'Id-ul-Adha and 'Id-ul-Fitr. He said: He used to recite in them:" Qaf. By the Glorious Qur'an" (Surah 1)," The Hour drew near, and the moon was rent asunder" (Surah liv.).

Book 4, Number 1937:

'Utba reported that his father Waqid al-Laithi said: 'Umar b. Khattab asked me what the Messenger of Allah (may peace be upon him) recited on 'Id day. I said:" The Hour drew near" and Qaf. By the Glorious Qur'an".

Chapter 167: PERMISSION FOR INNOCENT SPORT ON 'ID DAYS

Book 4, Number 1938:

'A'isha reported: Abu Bakr came to see me and I had two girls with me from among the girls of the Ansar and they were singing what the Ansar recited to one another at the Battle of Bu'ath. They were not, however, singing girls. Upon this Abu Bakr said: What I (the playing of) this wind instrument of Satan in the house of the Messenger of Allah (may peace be upon him) and this too on 'Id day? Upon this the Messenger of Allah (may peace be upon him) said: Abu Bakr, every people have a festival and it is our festival (so let them play on).

Book 4, Number 1939:

This hadith has been narrated by Hisham with the same chain of transmitters, but there the words are:" Two girls were playing upon a tambourine."

Book 4, Number 1940:

'A'isha reported that Abu Bakr came to her and there were with her two girls on Adha days who were singing and beating the tambourine and the Messenger of Allah (may peace be upon him) had wrapped himself with his mantle. Abu Bakr scolded them. The Messenger of Allah (may peace he upon him) uncovered (his face) and said: Abu Bakr, leave them alone for these are the days of 'Id. And 'A'isha said: I recapitulate to my mind the fact that once the Messenger of Allah (may peace be upon him) screened me with his mantle and I saw the sports of the Abyssinians, and I was only a girl, and so you can well imagine how a girl of tender age is fond of watching the sport.

Book 4, Number 1941:

'A'isha reported: BY Allah, I remember the Messenger of Allah (may peace be upon him) standing on the door of my apartment screening me with his mantle enabling me to see the sport of the Abyssinians as they played with their daggers in the mosque of the Messenger of Allah (may peace be upom him). He (the Holy Prophet) kept standing for my sake till I was satiated and then I went back; and thus you can well imagine how long a girl tender of age who is fond of sports (could have watched it).

Book 4, Number 1942:

'A'isha reported: The Messenger of Allah (way peace be upon him) came (in my apartment) while there were two girls with me singing the song of the Battle of Bu'ath. He lay down on the bed and turned away his face. Then came Abu Bakr and he scolded me and said: Oh! this musical instrument of the devil in the house of the Messenger of Allah (may peace be upon him)! The Messenger of Allah (may peace be upon him) turned towards him and said: Leave them alone. And when he (the Holy Prophet) became unattentive, I hinted them and they went out, and it was the day of 'Id and negroes were playing with shields and speare. (I do not remember) whether I asked the Messenger of Allah

(may peace be upon him) or whether he said to me if I desired to see (that sport). I said: Yes. I stood behind him with his face parallel to my face, and he said: O Banu Arfada, be busy (in your sports) till I was satiated. He said (to me): Is that enough? I said: Yes. Upon this he asked me to go.
Book 4, Number 1943:
'A'isha reported that some Abyssinians came and gave a demonstration of armed fight on the 'Id day in the mosque. The Apostle of Allah (may peace be upon him) invited me (to see that fight). I placed my head on his shoulder and began to see their sport till it was I who turned away from watching them.
Book 4, Number 1944:
This hadith has been narrated by Hisham with the same chain of transmitters but (the narrators) did not make mention of the mosque.
Book 4, Number 1945:
'A'isha said that she sent a message to the players (of this armed fight) saying: I like to see them (fighting). She further said: The Messenger of Allah (may peace be upon him) stood up and I stood at the door (behind him) and saw (this fight) between his ears and his shoulders they played in the mosque. 'Ata' (one of the narra- tors) said: Were they persians or Abyssinians? Ibn 'Atiq told me they were Abyssinians.
Book 4, Number 1946:
Abu Huraira reported: While the Abyssinians were busy playing with their arms in the presence of the Messenger of Allah (may peace be upon him) 'Umar b. Khattab came there. He bent down to take up pebbles to throw at them (in order to make them go off). The Messenger of Allah (may peace be upon him) said to him: 'Umar, leave them alone.
Chapter 168: PRAYER FOR RAIN
Book 4, Number 1947:
'Abdullah b. Zaid b. Mazini reported: The Messenger of Allah (may peace be upon him) went to the place of prayer and prayed for rain and turned round his mantle while facing the Qibla.
Book 4, Number 1948:
Ibn Tamim narrated on the authority of his uncle ('Abdullah b. Zaid) that the Apostle of Allah (may peace be upon him) went out to the place of prayer and prayed for rain and faced towards Qibla, and turned round his mantle and prayed two rak'ahs.
Book 4, Number 1949:
'Abdullah b. Zaid al-Ansari reported that the Messenger of Allah (may peace be upon him) went out to the place of prayer in order to offer prayer for rainfall. And when he intended to make supplication he faced Qibla and turned round his mantle.
Book 4, Number 1950:
'Abbad b. Tamim Mazini heard his uncle, who was one of the Companions of the Messenger of Allah (may peace be upon him), as saying: The Messenger of Allah (may peace be upon him) went out one day in order to pray for rain. He turned his back towards people, supplicated before Allah, facing towards Qibla, and turned his mantle round and then observed two rak'ahs of prayer.
Book 4, Number 1951:
Anas reported: I saw the Messenger of Allah (may peace be upon him) raising his hands (high enough) in supplication (for rain) that the whiteness of his armpits became visible.
Book 4, Number 1952:
Anas b. Malik reported that the Apostle of Allah (may peace be upon him) prayed for rain pointing the back of his hands to the sky.
Book 4, Number 1953:
Anas reported that the Apostle of Allah (may peace be upon him) was not accustomed to raice his hands in any supplication he made except when praying for rain. (He would then raise [his hands] high enough) that the whiteness of his armpits became visible. 'Abd al-A'la said that (he was in doubt whether it was) the whiteness of his armpit or armpits.
Book 4, Number 1954:
This hadith has been narrated by Anas b. Malik through another chain of transmitters.
Chapter 169: SUPPLICATION IN PRAYER FOR RAIN

Book 4, Number 1955:
Anas b. Malik reported that a person entered the mosque through the door situated on theside of Daral-Qada' during Friday (prayer) and the messenger of Allah (may peace be upon him) was delivering the sermon while standing. He came and stood in front of the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, the camels died and the passages were blocked; so supplicate Allah to send down rain upon us. The Messenger of Allah (may peace be upon him) raised his hands and then said: (O Allah, send down rain upon us; O Allah, send dowp rain upon us; O Allah, send down rain upon us. Anas said: By Allah, we did not see any cloud or any patch of it, and there was neither any house or building standing between us and the (hillock) Sal'a. There appeared a cloud in the shape of a shield from behind it, and as it (came high) in the sky it spread and then there was a downpour of rain. By Allah, we did not see the sun throughout the week. Then (that very man) came on the coming Friday through the same door when the Messenger of Allah (may peace be upon him) was standing and delivering the sermon. He stood in front of him and said: Messenger of Allah, our animals died and the passages blocked. Supplicate Allah to stop the rain for us. The Messenger of Allah (may peace be upon him) again raised his hands and said: O Allah, let it (rain) fall in our suburbs and not on us, O Allah (send it down) on the hillocks and small mountains and the river-beds and at places where trees grow. The rain stopped, and as we stepped out we were walking in sun-shine. He (the narrator) said to Sharik: I asked Anas b. Malik if he was the same man. He said: I do not know.
Book 4, Number 1956:
Anas b. Malik reported: The people were in the grip of famine during the lifetime of the Messenger of Allah (may peace be upon him), and (once) as the Messenger of Allah (may peace be upon him) was delivering the sermon standing on the pulpit on Friday, a bedouin stood up and said: Messenger of Allah, the animals died and the children suffered starvation. The rest of the hadith is the same (and the words are) that he (the Holy Prophet) said: O Allah, send down rain in our suburbs but not on us. He (the narrator) said: To whichever directions he pointed with his hands, the clouds broke up and I saw Medina like the opening of a (courtyard) and the stream of Qanat flowed for one month, and none came from any part (of Arabia) but with the news of heavy rainfall.
Book 4, Number 1957:
Anas b. Malik reported that while the Apostle of Allah (may peace be upon him) was delivering the sermon on Friday, people stood up before him and said in a loud voice: Apostle of Allah, there is a drought and the trees have become yellow, the animals have died; and the rest of the hadith is the same, and in the narration transmitted by 'Abd al-A'la the words are:" The clouds cleard from Medina and it began to rain around it and not a single drop of rain fell in Medina. And as I looked towards Medina, I found it hollow like (the hollowness of) a basin.
Book 4, Number 1958:
This hadith has been narrated on the authority of Anas but with this addition:" Allah gathered the clouds and as we (were obliged) to stay back I saw that even the strong man, impelled by a desire to go to his family, (could not do so)."
Book 4, Number 1959:
'Ubaidullah b. Anas b. Malik heard (his father) Anas b. Malik as saying: A bedouin came to the Messenger of Allah (may peace be upon him) on Friday as he was (delivering the sermon on his) pulpit; and the rest of the hadith is the same but with this addition:" I saw the cloud clearing just as a sheet is folded."
Book 4, Number 1960:
Anas (b. Malik) reported: It rained upon us as we were with the Messenger of Allah (may peace be upon him). The Messenger of Allah (way peace be upon him) removed his cloth (from a part of his body) till the rain fell on it. We said: Messenger of Allah, why did you do this? He said: It is because it (the rainfall) has just come from the Exalted Lord.
Chapter 170: (PRAYER FOR) PROTECTION (OF ALLAH) WHEN THERE IS A WINDSTORM, OR (TERRIBLY DARK) CLOUD, AND FEELING OF JOY WHEN THERE IS A RAINFALL
Book 4, Number 1961:

'Ata' b. Abi Rabah reported that he heard 'A'isha, the wife of the Apostle of Allah (way peace be upon him), as saying: When there was on any day windstorm or dark cloud (its effects) could be read on the face of the Messenger of Allah (may peace be upon him), and he moved forward and backward (in a state of anxiety) ; and when it rained, he was delighted and it (the state of restlessness) disappeared. 'A'isha said: I asked him the reason of this anxiety and he said: I was afraid that it might be a calamity that might fall upon my Ummah, and when he saw rainfall he said: It is the mercy (of Allah).

Book 4, Number 1962:

'Ata' b. Rabah reported on the authority of 'A'isha, the wife of the Apostle of Allah (way peace be upon him), who said: Whenever the wind was stormy, the Apostle of Allah (may peace be upon him) used to say: O Allah! I ask Thee for what is good in it, and the good which it contains, and the good of that which it was sent for. I seek refuge with Thee from what is evil in it, what evil it contains, and the evil of that what it was sent for; and when there was a thunder and lightning in the sky, his colour underwent a change, and he went out and in, backwards and forwards; and when the rain came, he felt relieved, and I noticed that (the sign of relief) on his face. 'A'isha asked him (about it) and he said: It may be as the people of 'Ad said: When they saw a cloud formation coming to their valley they said:" It is a cloud which would give us rain" (Qur'an, xlvi. 24).

Book 4, Number 1963:

'A'isha, the wife of the Apostle of Allah (may peace be upon him), reported: I never saw Allah's Messenger (may peace be upon him) laugh to such an extent that I could see his uvula-whereas he used to smile only-and when he saw dark clouds or wind, (the signs of fear) were depicted on his face. I said: Messenger of Allah, I find people being happy when they ace the dark cloud in the hope that it would bring rain, but I find that when you see that (the cloud) there is an anxiety on your face. He said: 'A'isha, I am afraid that there may be a calamity in it, for a people was afflicted with wind, when the people saw the calamity they said:" It is a cloud which would give us rain" (Qur'an. xlvi. 24).

Book 4, Number 1964:

Ibn 'Abbas reported Allah's Messenger (may peace be upon him) as saying: I have been helped by the east wind and the 'Ad were destroyed by the west wind.

Book 4, Number 1965:

This hadith has been narrated on the authority of Ibn 'Abbas through another chain of transmitters.

Chapter 171: PRAYER AT THE TIME OF SOLAR ECLIPSE

Book 4, Number 1966:

'A'isha reported that there was a solar eclipse in the time of the Messenger of Allah (may peace be upon him). He stood up to pray and prolonged his stand very much. He then bowed and prolonged very much his bowing. He then raised his head and prolonged his stand much, but it was less than the (duration) of the first stand. He then bowed and prolonged bowing much, but it was less than the duration of his first bowing. He then prostrated and then stood up and prolonged the stand, but it was less than the first stand. He then bowed and prolonged his bowing, but it was less than the first bowing. He then lifted his head and then stood up and prolonged his stand, but it was less than the first stand. He then bowed and prolonged bowing and it was less than the first bowing. He then prostrated himself; then he turned about, and the sun had become bright, and he addressed the people. He praised Allah and landed Him and said: The sun and the moon are two signs of Allah; they are not eclipsed on account of anyones death or on account of anyone's birth. So when you see them, glorify and supplicate Allah, observe prayer, give alms. O Ummah of Muhammad, none is more indignant than Allah When His servant or maid commits fornication. O people of Muhammad, by Allah, if you knew what I know, you would weep much and laugh little.

Book 4, Number 1967:

This hadith has been narrated by Hisham b. 'Urwa with the same chain of transmitters but with this addition:" Verily the sun and the moon are among the signs of Allah." And similarly this addition was made:" He then lifted his hands and said: O Allah! have I not conveyed it?"

Book 4, Number 1968:

'A'isha, the wife of the Apostle of Allah (may peace be upon him), reported There was an eclipse of the sun during the lifetime of the Messenger of Allah (may peace be upon him). So, the Messenger of

Allah (may peace he upon him) went to the mosque and stood up and glorified Allah, and the people formed themselves in rows behind him. The Messenger of Allah (may peace be upon him) made a long recital (of the Qur'an) and then pronounced takbir and then observed a long ruku'. He then raised his head and said: Allah listened to him who praised Him: our Lord, praise is due to Thee. He then again stood up and made a long recital, which was less than the first recital. He pronounced takbir and observed a long ruku', and it was less than the first one. He again said: Allah listened to him who praised Him; our Lord, praise is due to Thee. (Abu Tahir, one of the narrators) made no mention of:" He then prostrated himself." He did like this in the second rak'ah, till he completed four rak'ahs and four prostrations and the sun became bright before he deported. He then stood up and addressed people, after lauding Allah as He deserved, and then said: The sun and the moon are two signs among the signs of Allah These do not eclipse either on the death of anyone or on his birth. So when you see them, hasten to prayer. He also said this: Observe prayer till Allah dispels the anxiety (of this extraordinary phenomenon) from you. The Messenger of Allah (may peace be upon him) said: I saw in my place everything which you have been promised. I even saw myself desiring to pluck a bunch (of grapes) from Paradise (and it was at the time) when you saw me moving forward. And I saw Hell and some of its parts crushing the others, when you saw me moving back; and I saw in it Ibn Luhayy and he was the person who made the she-camels loiter about. In the hadith transmitted by Abu Tahir the words are:" He hastened to prayer," and he made no mention of what follows.

Book 4, Number 1969:

'A'isha reported that there was a solar eclipse during the lifetime of the Messenger of Allah (way peace be upon him) and he sent the announcer (to summon them) for congregational prayer. The people gathered together and he pronounced takbir and he observed four rak'ahs, in the form of two rak'ahs (i. e. he observed two qiyams and two ruku's in one rak'ah) and four prostrations.

Book 4, Number 1970:

'A'isha reported that the Apostle of Allah (may peace be upon him) recited loudly in the eclipse prayer, and he observed four rak'ahs in the form of two rak'ahs and four prostrations. Zuhri said: Kathir b. 'Abbas narrated on the authority of Ibn 'Abbas that the Apostle of Allah (may peace be upon him) observed four rak'ahs and four prostrations in two rak'ahs.

Book 4, Number 1971:

Zuhri said: Kathir b. Abbas used to narrate that Ibn 'Abbas used to relate about the prayer of the Messenger of Allah (may peace be upon him) in regard to the eclipse of the sun like that what was narrated by 'Urwa on the authority of 'A'isha.

Book 4, Number 1972:

'Ata' reported: I heard 'Ubaid b. 'Umair say: It has been narrated to me by one whom I regard as truthful, (the narrator says: I can well guess that he meant 'A'isha) that the sun eclipsed during the lifetime of the Messenger of Allah (may peace be upon him) and he stood up (in prayer) for a rigorously long time. He then bowed and then stood up and then bowed and then stood up and then bowed, thus observing three ruku's in two rak'ahs and four prostrations. He then departed and the sun brightened. He pronounced" Allah is the Greatest" while bowing. He would then bow and say:" Allah listened to him who praised Him" while lifting up his head. He then stood up, and praised Allah and lauded Him, and then said: The sun and the moon do not eclipse on the death of anyone or on his birth. But both of them are among the signs of Allah with which Allah terrifies His servants. So when you see them under eclipse, remember Allah till they are brightened. This hadith is narrated thus on the authority of 'A'isha through another chain of transmitters:" The Messenger of Allah (may peace be upon him) observed six ruku's and four prostration in (two rak'ahs)."

Chapter 172: MENTION OF THE TORMENT OF GRAVE IN ECLIPSE PRAYER

Book 4, Number 1973:

'Amra reported that a Jewess came to 'A'isha to ask (about something) and said: May Allah protect you from the torment of the grave! 'A'isha said: Messenger of Allah, would people be tormented in the graves? The Messenger of Allah (may peace be upon him) said: (May there be) protection of Allah! The Messenger of Allah (may peace be upon him) mounted one morning on the ride, and the sun eclipsed. 'A'isha said: I came in the company of the women in the mosque from behind the rooms. The

Messenger of Allah (way peace he upon him) dismounted from his ride and came to the place of worship where he used to pray. He stood up (to pray) and the people stood behind him. 'A'isha said: He stood for a long time. He then bowed and it was a long ruku'. He then raised his head and he stood for a long time, less than the first standing. He then bowed and his ruku' was long, but it was less than that (the first) ruku'. He then raised (his head) and the sun had become bright. He (the Holy Prophet) then said: I saw you under trial in the grave like the turmoil of Dajjal. 'Amra said: I heard 'A'isha say: I listened after this to the Messenger of Allah (may peace be upon him) seeking refuge from the torment of Fire and the torment of the grave.

Book 4, Number 1974:

This hadith has been narrated by Yahya b. Sa'id with the same chain of transmitters.

Book 4, Number 1975:

Jabir b. 'Abdullah reported: The sun eclipsed on one extremely hot day during the lifetime of the Messenger of Allah (may peace be upon him). The Messenger of Allah (may peace be upon him) prayed along with his Companions. He prolonged his qiyam (standing posture in prayer) till they (his Companions) began to fall down. He then observed a long ruku'. He raised his head (and stood up for long) and then observed a long ruku'. He then raised (his head and stood up) for a long time and then made two prostrations. He then stood up and did like this and thus he observed four ruku's and four prostrations (in two rak'ahs) and then said: All these things were brought to me in which you will be made to enter. Paradise was brought to me till (I was so close to it) that if I (had intended) to pluck a bunch (of grapes) out of it. I would have got it, or he (the Holy Prophet) said: I intended to get a bunch (out of that) but my hand could not reach it. Hell was also brought to me and I saw in it a woman belonging to the tribe of Israel who was tormented for a cat whom she had tied, but did not give it food nor set it free to eat the creatures of the earth; and I saw Abu Thumama 'Amr b. Malik who was dragging his intestines in Hell. They (the Arabs) used to say that the sun and the moon do not eclipse but on the death of some great person; but (in reality) both these (the sun and the moon) are among the signs of Allah which are shown to you; so when there is an eclipse, observe prayer till it (the sun or the moon) brightens. This hadith has been narrated by Hisham with the same chain of transmitters except this" I saw a dark woman with a tail stature and loud voice," but he made no mention of" from among Bani Israel".

Book 4, Number 1976:

Jabir reported that the sun eclipsed during the lifetime of the Messenger of Allah (may peace be upon him) on that very day when Ibrahim (the Prophet's son) died. The Apostle of Allah (may peace be upon him) stood up and led people in (two rak'ahs of) prayer with six ruku's and four prostrations. He commenced (the prayer) with takbir (Allah-o-Akbar) and then recited and prolonged his recital. He then bowed nearly the (length of time) that he stood up. He then raised his head from the ruku' and recited but less than the first recital. He then bowed (to the length of time) that he stood up. He then raised his head from the ruku' and again recited but less than the second recital. He then bowed (to the length of time) that he stood up. He then lifted his head from the ruku'. He then fell in prostration and observed two prostrations. He stood up and then bowed, observing six ruku's like it, without (completing) the rak'ah in them, except (this difference) that the first (qiyam of ruku') was longer than the later one, and the ruku' was nearly (of the same length) as prostration. He then moved backward and the rows behind him also moved backward till we reached the extreme (Abu Bakr said: till he reached near the women) He then moved forward and the people also moved forward along with him till he stood at his (original) place (of worship). He then completed the prayer as it was required to complete and the sun brightened and he said: O people! verily the sun and the moon are among the signs of Allah and they do not eclipse at the death of anyone among people (Abu Bakr said: On the death of any human being). So when you see anything like it (of the nature of eclipse), pray till it is bright. There is nothing which you have been promised (in the next world) but I have seen it in this prayer of mine. Hell was brought to me as you saw me moving back on account of fear lest its heat might affect me; and I saw the owner of the curved staff who dragged his intestines in the fire, and he used to steal (the belongings) of the pilgrims with his curved staff. If he (the owner of the staff) became aware, he would say: It got (accidentally) entangled in my curved staff, but if he was unaware

of that, he would take that away. I also saw in it (in Hell) the owner of a cat whom she had tied and did not feed her nor set her free so that she could eat the creatures of the earth, till the cat died of starvation. Paradise was brought to me, and it was on that occasion that you saw me moving forward till I stood at my place (of worship). I stretched my hand as I wanted to catch hold of its fruits so that you may see them. Then I thought of not doing it. Nothing which you have been promised was there that I did not see in this prayer of mine.

Book 4, Number 1977:

Asma' reported: The sun eclipsed during the lifetime of the Messenger of Allah (may peace be upon him). As I went to 'A'isha who was busy in prayer. I said: What is the matter with the people that they are praying (a special prayer)? She ('A'isha) pointed towards the sky with her head. I said: Is it (an unusual) sign? She said: Yes. The Messenger of Allah (may peace be upon him) stood up for prayer for such a long time that I was about to faint. I caught hold of a waterskin lying by my side, and began to pour water over my head, or (began to sprinkle water) on my face. The Messenger of Allah (may peace be upon him) then finished and the sun had brightened. The Messenger of Allah (may peace be upon him) then addressed the people, (after) praising Allah and lauding Him, and then said: There was no such thing as I did not see earlier, but I saw it at this very place of mine. I ever saw Paradise and Hell. It was also revealed to me that you would be tried in the graves, as you would he tried something like the turmoil of the Dajjal. Asma' said: I do not know which word he actually used (qariban or mithl), and each one of you would be brought and it would be said: What is your knowledge about this man? If the person is a believer, (Asma' said: I do not know whether it was the word al-Mu'min or al-Mu'qin) he would say: He is Muhammad and he is the Messenger of Allah. He brought to us the clear signs and right guidance. So we responded and obeyed him. (He would repeat this three times), and it would be said to him: You should go to sleep. We already knew that you are a believer in him. So the pious man would go to sleep. So far as the hypocrite or sceptic is concerned (Asma' said: I do not know which word was that: al-Munafiq (hypocrite) or al-Murtad (doubtful) he would say: I do not know. I only uttered whatever I heard people say.

Book 4, Number 1978:

Asma' said: I came to 'A'isha when the people were standing (in prayer) and she was also praying. I said: What is this excitement of the people for? And the rest of the hadith was narrated like one, (narrated above). 'Urwa said: Do not say Kasafat-ush-Shamsu, but say Khasafat-ush-Shamsu.

Book 4, Number 1979:

Asma' bint Abu Bakr said: The Apostle of Allah (may peace be upon him) was one day (i. e. on the day when the sun eclipsed) so perturbed that he (in haste) took hold of the outer garment (of a female member of his family) and it was later on that his (own) cloak was sent to him. He stood in prayer along with people for such a long time that if a man came he did not realise that the Apostle of Allah (may peace be upon him) had observed ruku', as it has been narrated about ruku' in connection with long qiyam.

Book 4, Number 1980:

Abu Juraij narrated this hadith with the same chain of transmitters (but with the addition of these words):" It was for a long duration that he (the Holy Prophet) observed qiyam and he would then observe ruku'. (The narrator also added) I (Asma') looked at a woman who was older than I, and at another who was weaker than I.

Book 4, Number 1981:

Asma' daughter of Abu Bakr reported: The sun eclipsed during the lifetime of the Apostle of Allah (may peace be upon him) ; so he felt perturbed and he, by mistake, took hold of the outer garment of a woman till he was given his own cloak. After this I satisfied my need and then came and entered the mosque. I saw the Messenger of Allah (may peace be upon him) standing in prayer. I stood along with him. He prolonged his qiyam till I wished to sit down. Then I cast a glance towards an old woman. So I said: She is older than I. I, therefore, kept standing. He (the Holy Prophet) then observed ruku', and prolonged his ruku'. He then raised his head. He then prolonged his qiyam to such an extent that if a person happened to come he would have thought that he had not observed the ruku'.

Book 4, Number 1982:

Ibn 'Abbas reported: There was an eclipse of the sun during the lifetime of the Messenger of Allah (may peace be upon him). The Messenger of Allah, (may peace be upon him) prayed accompanied by the people. He stood for a long time, about as long as it would take to recite Surah al-Baqara; then he bowed for a long time; then he raised his head and stood for a long time, but it was less than the first qiyam. He then bowed for a long time but for a shorter while than the first. He then prostrated and then stood for a long time, but it was less than the first qiyam. He then bowed for a long time, but it was less than the first bowing. He then raised (his head) and stood for a long time, but it was less than the first qiyam. He then bowed for a long time but it was less than the first bowing. He then observed prostration, and then he finished, and the sun had cleared (by that time). He (the Holy Prophet) then said: The sun and moon are two signs from the signs of Allah. These two do not eclipse on account of the death of anyone or on account of the birth of anyone. So when you see that, remember Allah. They (his Companions) said: Messenger of Allah, we saw you reach out to something, while you were standing here, then we saw you restrain yourself. He said: I saw Paradise and reached out to a bunch of its grapes; and had I taken it you would have eaten of it as long as the world endured. I saw Hell also. No such (abominable) sight have I ever seen as that which I saw today; and I observed that most of its inhabitants were women. They said: Messenger of Allah, on what account is it so? He said: For their ingratitude or disbelief (bi-kufraihinna). It was said: Do they disbelieve in Allah? He said: (Not for their disbelief in God) but for their ingratitude to their husbands and ingratitude to kindness. If you were to treat one of them kindly for ever, but if she later saw anything (displeasing) in you, she would say: i have never seen any good in you.

Book 4, Number 1983:

This hadith has been narrated on the authority of Zaid b. Aslam with the same chain of transmitters except with this difference that he (the narrator said):" then we saw you keeping aloof (back)."

Book 4, Number 1984:

Ibn 'Abbas reported: When there was a solar eclipse the Messenger of Allah (way peace be upon him) observed eight ruku's and four prostrations (in two rak'ahs). This has been narrated by 'Ali also.

Book 4, Number 1985:

Ibn 'Abbas reported: The Apostle of Allah (may peace be upon him) observed prayer while it was (solar) eclipse. He recited (the Qur'an in qiyam) and then bowed. He again recited and again bowed. He again recited and again bowed and again recited and again bowed, and then prostrated; and the second (rak'ah) was like this.

Book 4, Number 1986:

'Amr b. al-'As reported: When the sun eclipsed during the lifetime of the Messenger of Allah (may peace be upon him), they (the people) were called to congregational prayers. The Messenger of Allah (may peace be upon him) observed two ruku's in one rak'ah. He then stood and observed two ruku's in (the second) rak'ah. The sun then became bright, and 'A'isha said; Never did I observe, ruku' and prostration longer than this (ruku' and prostration).

Book 4, Number 1987:

Abu Mas'ud al-Ansari reported Allah's Messenger (may peace be upon him) as saying: Verily the sun and the moon are the two signs among the signs of Allah by which He frightens his servants and they do not eclipse on account of the death of any one of the people. So when you see anything about them, observe prayer, supplicate Allah till it is cleared from you.

Book 4, Number 1988:

Abu Mas'ud reported that the Messenger of Allah (may peace be upon him) said: Verily the sun and the moon do not eclipse on account of the death of any one of the people, but they are the two signs among the signs of Allah. So when you see it, stand up and observe prayer.

Book 4, Number 1989:

This hadith has been narrated on the authority of Isma'il with the same chain of transmitters and in the hadith narrated by Sufyan and Waki' (the words are):" The sun eclipsed on the day when Ibrahim died, and the people said: It has eclipsed on the death of Ibrahim."

Book 4, Number 1990:

Abu Musa reported: The sun eclipsed during the time of the Apostle of Allah (may peace be upon him). He stood in great anxiety fearing that it might be the Doomsday, till he came to the mosque. He stood up to pray with prolonged qiyam, ruku', and prostration which I never saw him doing in prayer; and then he said: These are the signs which Allah sends, not on account of the death of anyone or life of any one, but Allah sends them to frighten thereby His servants. So when you see any such thing, hasten to remember Him, supplicate Him and beg pardon from Him, and in the narration transmitted by Ibn 'Ala the words are:" The sun eclipsed"."" He frightens His servants."

Book 4, Number 1991:

'Abd al-Rahman b. Samura said: During the lifetime of Allah's Messenger (may peace be upon him) I was shooting my arrows in Medina, when an eclipse of the sun took place. I, therefore, threw them away and said, I must see how the Messenger of Allah (may peace be upon him) acts in a solar eclipse today. When I came to him, he had been supplicating with his hands, raised, pronouncing Allah-o-Akbar, praising Him, acknowledging that He is One God till the eclipse was over, then he recited two surahs and prayed two rak'ahs.

Book 4, Number 1992:

'Abd al-Rahman b. Samura, who was one of the Companions of the Messenger of Allah (may peace be upon him) said: During the lifetime of Allah's Messenger (may peace be upon him) I was shooting some of my arrows in Medina, when the sun eclipsed. I threw (the arrows) and said: By Allah, I must see how the Messenger of Allah (may peace be upon him) acts in solar eclipse. So I came to him and he was standing in prayer, raising his hands, glorifying Him, praising Him, acknowledging His Oneness, declaring His greatness, and supplicating Him, till the sun cleared. When the eclipse was over, he recited two surahs and prayed two rak'ahs.

Book 4, Number 1993:

'Abd al-Rahman b. Samura reported: I was shooting some of my arrows during the lifetime of the Messenger of Allah (may peace be upon him) that the sun eclipsed. The rest of the hadith is the same.

Book 4, Number 1994:

'Abdullah b. 'Umar reported that the Messenger of Allah (may peace be upon him) observed: Verily the sun and the moon do not eclipse on account of the death or life of anyone. They are in fact the signs among the signs of Allah. So when you see them, observe prayer.

Book 4, Number 1995:

Ziyad b. 'Ilaqa reported: I heard Mughira b. Shu'ba saying that the sun eclipsed during the lifetime of the Messenger of Allah (may peace be upon him) on the day when Ibrahim died. Upon this the Messenger of Allah (may peace be upon him) said: Verily the sun and the moon are the two signs among the signs of Allah. They do not eclipse on account of the death of anyone or on account of the birth of anyone. So when you see them, supplicate Allah, and observe prayer till it is over.

KITAB-UL-JANA'IZ

BOOK RELATING TO THE DEAD

A Divine Service is held over the dead body of every Muslim, young or old, even of infants who have lived only for a few minutes. A Muslim opens his eyes in the world with the words of Adhan in his ears in which he is told that he is a moral being having moral and spiritual responsibilities far more important than the physical needs. He should live in the world with a firm belief in the Creator of the Universe as his only Deity. Then he should spend his life as a sincere and devoted follower of Muhammad (may peace be upon him), for it is through him that he has received full information about the Will of God and the Divine Code of life. It Is also imprinted upon his fresh and clear mind that prayer elevates the soul of man and herein lies his success in this world and the world to come. With this sacred message he is made to start his life. Both the paths are shown to him, the path of righteousness and religious piety and the path of evil and irreligiousness, and then it is left to his discretion to choose the path he likes. After spending the allotted length of time he is called back to his Master.

When the soul leaves the body, preparations are made for bidding him the last farewell. He is washed and perfumed and is wrapped in white sheets. Then the funeral prayer is observed keeping his dead

body in front of the Imam in which God to requested in congregation to grant him pardon for his minor and major sins, for all his failings and to wrap him in His Mercy.

A Muslim is received in this world with Adhan and lqama and he is given a send- off with prayer and supplication to Allah for treating him kindly in his heavenly home.

There is neither Adhan nor Iqama in the funeral prayer which has very deep significance. It implies that the Adhan and lqama for the funeral prayer had been pronounced at the time of his birth. He is thus awakened to the realisation of the fact that he should spend the whole span of his life with such single-minded devotion as is found in a worshipper waiting for the commencement of prayer after the Adhan and Iqama are pronounced.

Chapter 173: EXHORTATION TO RECITE LA ILAHA ILL-ALLAH (THERE IS NO GOD BUT ALLAH) TO THE DYING PERSON

Book 4, Number 1996:

Abu Sa'id al-Khudri reported Allah's Messenger (may peace be upon him) as saying: Exhort to recite" There is no god but Allah" to those of you who are dying.

Book 4, Number 1997:

This hadith has been narrated by Sulaiman b. Bilal with the same chain of transmitters.

Book 4, Number 1998:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Exhort to recite" There is no god but Allah" to those of you who are dying.

Chapter 174: WHAT IS TO BE SAID AT THE TIME OF CALAMITY

Book 4, Number 1999:

Umm Salama reported Allah's Messenger (may peace be upon him) as saying: If any Muslim who suffers some calamity says, what Allah has commanded him," We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it," Allah will give him something better than it in exchange. When Abu Salama died she said: What Muslim is better than Abu Salama whose family was the first to emigrate to the Messenger of Allah (may peace be upon him). I then said the words, and Allah gave me God's Messenger (may peace be upon him) in exchange. She said: The Messenger of Allah (may peace be upon him) sent Hatib b. Abu Balta'a to deliver me the message of marriage with him. I said to him: I have a daughter (as my dependant) and I am of jealous temperament. He (the Holy Prophet) said: So far as her daughter is concerned, we would supplicate Allah, that He may free her (of her responsibility) and I would also supplicate Allah to do away with (her) jealous (temperament).

Book 4, Number 2000:

Umm Salama, the wife of the Apostle of Allah (may peace be upon him), reported Allah's Messenger (may peace be upon him) as saying: If any servant (of Allah) who suffers a calamity says:" We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it," ' Allah will give him reward for affliction, and would give him something better than it in exchange. She (Umm Salama) said: When Abu Salama died. I uttered (these very words) as I was commanded (to do) by the Messenger of Allah (may peace be upon him). So Allah gave me better in exchange than him. i. e. (I was taken as the wife of) the Messenger of Allah (may peace be upon him).

Book 4, Number 2001:

Umm Salama, the wife of the Apostle of Allah (way peace be upon him), reported Allah's Messenger (may peace be upon him) saying like the hadith transmitted by Abu Usama, but with this addition that she said:" When Abu Salama died I said: Who is better than Abu Salama, the Companion of the Messenger of Allah (may peace be upon him), and Allah decided for me and I said (these words contained in the supplication mentioned above) and I was married to the Messenger of Allah (may peace be upon him).

Chapter 175: WHAT IS TO BE SAID BY THE SIDE OF THE SICK AND THE DEAD

Book 4, Number 2002:

Umm Salama reported Allah's Messenger (may peace be upon him) as saying: Whenever you visit the sick or the dead, supplicate for good because angels say" Amen" to whatever you say. She added:

When Abu Salama died, I went to the Apostle of Allah (may peace be upon him) and said: Messenger of Allah, Abu Salama has died. He told me to recite:" O Allah! forgive me and him (Abu Salama) and give me a better substitute than he." So I said (this), and Allah gave me in exchange Muhammad, who is better for me than him (Abu Salama).

Chapter 176: CLOSING THE (EYES) OF THE DEAD AND SUPPLICATION FOR HIM ON VISITING HIM

Book 4, Number 2003:

Umm Salama reported: The Messenger of Allah (may peace be upon came to Abu Salama (as he died). His eyes were fixedly open. He closed them, and then said: When the soul is taken away the sight follows it. Some of the people of his family wept and wailed. So he said: Do not supplicate for yourselves anything but good, for angels say" Amen" to what you say. He then said: O Allah, forgive Abu Salama, raise his degree among those who are rightly guided, grant him a successor in his descendants who remain. Forgive us and him, O Lord of the Universe, and make his grave spacious, and grant him light in it.

Book 4, Number 2004:

This hadith has been narrated by Khalid al Hadhdha' with the same chain of transmitters but with this alteration that he said: (O Allah!) let Thee be the caretaker of what is left by him, and he said: Grant him expansion of the grave, but he did not say: Make his grave spacious. Khalid said: He supplicated for the seventh (thing too) which I have forgotten.

Book 4, Number 2005:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Did you not see when the man died and his eyes were fixedly open? He (Abu Huraira) said: Yes. He (the Holy Prophet) said: It is due to the fact that when (the soul leaves the body) his eyesight follows the soul.

Book 4, Number 2006:

This hadith is narrated on the authority of 'Ala' with the same chain of transmitters.

Chapter 177: WEEPING FOR THE DEAD

Book 4, Number 2007:

Umm Salama reported: When Abu Salama died I said: I am a stranger in a strange land; I shall weep for him in a manner that would be talked of. I made preparation for weeping for him when a woman from the upper side of the city came there who intended to help me (in weeping). She happened to come across the Messenger of Allah (may peace be upon him) and he said: Do you intend to bring the devil into a house from which Allah has twice driven him out? I (Umm Salama), therefore, refrained from weeping and I did not weep.

Book 4, Number 2008:

Usama b. Zaid reported: While we were with the Apostle of Allah (may peace be upon him), one of his daughters sent to him (the Messenger) to call him and inform him that her child or her son was dying. The Messenger of Allah (may peace be upon him) told the messenger to go back and tell her that what Allah had taken belonged to Him, and to him belonged what He granted; and He has an appointed time for everything. So you (the messenger) order her to show endurance and seek reward from Allah. The messenger came back and said: She adjures him to come to her. He got up to go accompanied by Sa'd b. 'Ubada, Mu'adh b. Jabal, and I also went along with them. The child was lifted to him and his soul was feeling as restless as if it was in an old (waterskin). His (Prophet's) eyes welled up with tears. Sa'd said: What is this, Messenger of Allah? He replied: This is compassion which Allah has placed in the hearts of His servants, and God shows compassion only to those of His servants who are compassionate.

Book 4, Number 2009:

This hadith has been narrated by another chain of transmitters on the authority of 'Asim al-Ahwal.

Book 4, Number 2010:

'Abdullah b. 'Umar said that Sa'd b. Ubada complained of illness. The Messenger of Allah (may peace be upon him) came to visit him accompanied by 'Abd al-Rahman b. 'Auf, Sa'd b. Abi Waqqas and 'Abdullah b. Mas'ud. As he entered (his room) he found him in a swoon. Upon this he said: Has he died? They said: Messenger of Allah, it is not so. The Messenger of Allah (may peace be upon him)

wept. When the people saw Allah's Messenger (may peace be upon him) weeping, they also began to weep. He said. Listen, Allah does not punish for the tears that the eye sheds or the grief the heart feels, but He punishes for this (pointing to his tongue), or He may show mercy.
Chapter 178: VISITING THE SICK
Book 4, Number 2011:
'Abdullah b. 'Umar reported: While we were sitting with the Messenger of Allah (may peace be upon him), a person, one of the Ansar, came to him and greeted him. The Ansari then turned back. Upon this the Messenger of Allah (may peace be upon him) said: o brother of Ansar, how is my brother Sa'd be 'Ubada? He said: He is better. The Messenger of Allah (may peace be upon him) said: Who amongst you would visit him? He (the Holy Prophet) stood up and we also got up along with him, and we were more than ten persons. We had neither shoes with us, nor socks, nor caps, nor shirts. We walked on the barren land till we came to him. The people around him kept away till the Messenger of Allah (may peace be upon him) and his Companions with him came near him (Sa'd b. 'Ubada).
Chapter 179: ENDURANCE IN TROUBLE AT THE FIRST BLOW
Book 4, Number 2012:
Anas b. Malik reported Allah's Messenger (may peace be upon him) as saying: Endurance is to be shown at the first blow.
Book 4, Number 2013:
Anas b. Malik reported that Allah's Messenger (may peace be upon him) came to a woman who had been weeping for her (dead) child, and said to her: Fear Allah and show endurance. She (not recognising him) said: You have not been afflicted as I have been. When he (the Holy Prophet) had departed, it was said to her that he was the Messenger of Allah (may peace be upon him), she was mortally shocked. She came to his door and she did not find doorkeepers at his door. She said: Messenger of Allah. I did not recognise you. He said: Endurance is to be shown at first blow, or at the first blow.
Book 4, Number 2014:
A hadith like this is narrated with the same chain of transmitters but with the addition of these words:" The Apostle of Allah (may peace be upon him) happened to pass by a woman (who was sitting) by the side of a grave."
Chapter 180: THE DEAD BODY IS PUNISHED FOR THE LAMENTATION OF HIS FAMILY
Book 4, Number 2015:
'Abdullah b. 'Umar reported that Hafsa wept for 'Umar (when he was about to due). He ('Umar) said: Be quiet, my daughter. Don't you know that the Messenger of Allah (may peace be upon him) had said:" The dead is punished because of his family's weeping over it"?
Book 4, Number 2016:
Umar reported Allah's Apostle (may peace be upon him) as saying: The dead is punished in the grave because of wailing on it.
Book 4, Number 2017:
The same hadith is narrated on the authority of 'Umar through another chain of transmitters.
Book 4, Number 2018:
Ibn 'Umar reported: When 'Umar was wounded he fainted, and there was a loud lamentation over him. When he regained consciousness he said: Didn't you know that the Messenger of Allah (may peace be upon him) said:" The dead is punished because of the weeping of the living"?
Book 4, Number 2019:
Abu Burda narrated on the authority of his father that when 'Umar was wounded Suhaib uttered (loudly in lamentation): O brother! Upon this 'Umar said: Suhaib, did you not know that the Messenger of Allah (may peace be upon him) said:" The dead is punished because of the lamentation of the living"?
Book 4, Number 2020:
Abu Musa reported that when 'Umar was wounded, there came Suhaib from his house and went to 'Umar and stood by his side, and began to wail. Upon this 'Umar said: What are you weeping for? Are you weeping for me? He said: By Allah, it is for you that I weep, O Commander of the believers. He

said: By Allah, you already know that the Messenger of Allah (may peace be upon him) had said: He who is lamented upon is punished. I made a mention of it to Musa b. Talha, and he said that 'A'isha told that it concerned the Jews (only).

Book 4, Number 2021:

Anas reported that when 'Umar b. Khattab was wounded Hafsa lamented for him. Upon this he said: O Hafsa, did you not hear the Messenger of Allah (may peace be upon him) saying:" One who is lamented would be punished"? Suhaib also lamented over him. 'Umar told him also: O Suhaib, didn't you know that one who is lamented is punished?

Book 4, Number 2022:

'Abdullah b. Abu Mulaika reported: I was sitting by the side of Ibn 'Umar, and we were waiting for the bier of Umm Aban, daughter of 'Uthman, and there was also 'Amr b. 'Uthman. In the meanwhile there came Ibn 'Abbas led by a guide. I conceive that he was informed of the place of Ibn 'Umar. So he came till he sat by my side. While I was between them (Ibn 'Abbas and Ibn 'Umar) there came the noise (of wailing) from the house. Upon this Ibn 'Umar said (that is, he pointed out to 'Amr that he should stand and forbid them, for): I heard the Messenger of Allah (may peace be upon him) as saying: The dead is punished because of the lamentation of his family. 'Abdullah made it general (what was said for a particular occasion). Ibn 'Abbas said: When we were with the Commander of the believers, 'Umar b. Khattab, we reached Baida', and there was a man under the shadow of the tree. He said to me: Go and inform me who is that person. So I went and (found) that he was Suhaib. I returned to him and said: You commanded me to find out for you who that was, and he is Suhaib. He (Hadrat 'Umar) said: Command him to see us. I said: He has family along with him. He said: (That is of no account) even if he has family along with him. So he (the narrator) told him to see (the Commander of the believers and his party). When we came (to Medina), it was before long that the Commander of the believers was wounded, and Suhaib came weeping and crying: Alas for the brother, alas for the companion. Upon this 'Umar said: Didn't you know, or didn't you hear, that the Messenger of Allah (may peace be upon him) said:" The dead is punished because of the lamentation of his family"? Then 'Abdullah made it general and 'Umar told it of certain occasions. So I ('Abdullah b. Abu Mulaika) stood up and went to 'A'isha and told her what Ibn 'Umar had said. Upon this she said: I swear by Allah that Allah's Messenger (may peace be upon him) never said that dead would be punished because of his family's lamenting (for him). What he said was that Allah would increase the punishment of the unbeliever because of his family's lamenting for him. Verily it is Allah Who has caused laughter and weeping. No bearer of a burden will bear another's burden. Ibn Abu Mulaika said that al-Qasim b. Muhammad said that when the words of 'Umar and Ibn 'Umar were conveyed to 'A'Isha, she said: You have narrated it to me from those who are neither liar nor those suspected of lying but (sometimes) hearing misleads.

Book 4, Number 2023:

'Abdullah b. Abu Mulaika said: The daughter of 'Uthman b. 'Affan died in Mecca. We came to attend her (funeral). Ibn 'Umar and Ibn 'Abbas were also present there, and I was sitting between them. He added: I (first sat) by the side of one of them, then the other one came and he sat by my side. 'Abdullah b. 'Umar said to 'Amr b. 'Uthman who was sitting opposite to him: Will you not prevent the people from lamenting, for the Messenger of Allah (may peace be upon him) had said:" The dead is punished because of the lamenting of his family for him"? Ibn 'Abbas then said that Umar used to say someting of that nature, and then narrated saying: I proceeded from Mecca along with 'Umar till we reached al-Baida' and there was a party of riders under the shade of a tree. He said (to me): Go and find out who this party is. I cast a glance and there was Suhaib (in that party). So I informed him ('Umar) about it. He said: Call him to me. So I went back to Suhaib and said: Go and meet the Commander of the believers. When 'Umar was wounded, Suhaib came walling: Alas, for the brother! alas for the companion! 'Umar said: O Suhaib, do you wail for me, whereas the Messenger of Allah (may peace be upon him) said:" The dead would be punished on account of the lamentation of the (members of his family)"? Ibn 'Abbas said: When 'Umar died I made a mention of it to 'A'isha. She said: May Allah have mercy upon 'Umar! I swear by Allah that Allah's Messenger (may peace be upon him) never said that Allah would punish the believer because of the weeping (of any one of the

members of his family), but he said that Allah would increase the punishment of the unbeliever because of the weeping of his family over him. 'A'isha said: The Qur'an is enough for you (when it states):" No bearer of burden will bear another's burden" (vi. 164). Thereupon Ibn 'Abbas said: Allah is He Who has caused laughter and weeping. Ibn Abu Mulaika said: By Allah, Ibn 'Umar said nothing.

Book 4, Number 2024:

'Amr reported on the authority of Ibn Abu Mulaika: We were with the bier of Umm Aban, daughter of 'Uthman, and the rest of the hadith is the same, but he did not narrate it as a marfu' hadith on the authority of 'Umar from the Apostle of Allah (may peace be upon him) as it was narrated by Ayyub and Ibn Juraij, and the hadith narrated by them (Ayyub and Ibn Juraij) is more complete than that of 'Amr.

Book 4, Number 2025:

'Abdullah b. 'Umar reported that the Messenger of Allah (may peace be upon him) said: The dead is punished because of the lamentation of the living.

Book 4, Number 2026:

Hisham b. 'Urwa narrated on the authority of his father that the saying of Ibn 'Umar, viz." The dead would be punished because of the lamentation of his family over him" was mentioned to 'A'isha. Upon this she said: May Allah have mercy upon Abu 'Abd al-Rahman (the kunya of Ibn 'Umar) that he heard something but could not retain it (well). (The fact is) that the bier of a Jew passed before the Messenger of Allah (may peace be upon him) and (the members of his family) were waiting over him. Upon this he said: You are wailing and he is being punished.

Book 4, Number 2027:

Hisham narrated on the authority of his father that it was mentioned to 'A'isha that Ibn 'Umar had narrated as marfu' hadith from the Apostle of Allah (may peace be upon him) that the dead would be punished in the grave because of the lamentation of his family for him. Upon this she said: He (Ibn 'Umar) missed (the point). The Messenger of Allah (may peace be upon him) had (in fact) said: He (the dead) is punished for his faults or for his sins, and the members of his family are wailing for him now. (This misunderstanding of Ibn 'Umar is similar to his saying:) The Messenger of Allah (may peace be upon him) stood by the well in which were lying the dead bodies of those polytheists who had been killed on the Day of Badr, and he said to them what he had to say, i. e.: They hear what I say. But he (Ibn 'Umar) misunderstood. The Holy Prophet (may peace be upon him) had only said: They (the dead) understand that what I used to say to them was truth. She then recited:" Certainly, thou canst not make the dead hear the call" (xxvii. 80), nor can you make those hear who are in the graves, nor can you inform them when they have taken their seats in Hell.

Book 4, Number 2028:

This hadith has been narrated by Ibn 'Urwa with the same chain of transmitters. The hadith narrated by Abu Usama is more complete.

Book 4, Number 2029:

'Amra daughter of 'Abd al Rahman narrated that she heard (from) 'A'isha and made a mention to her about 'Abdullah b. 'Umar as saying: The dead is punished because of the lamentation of the living. Upon this 'A'isha said: May Allah have mercy upon the father of 'Abd al-Rahman (Ibn 'Umar). He did not tell a lie, but he forgot or made a mistake. The Messenger of Allah (may peace be upon him) happened to pass by a (dead) Jewess who was being lamented. Upon this he said: They weep over her and she is being punished in the grave.

Book 4, Number 2030:

'Ali b. Rabi'a reported that the first one who was lamented upon in Kufa was Qaraza b. Ka'b. Mughira b. Shu'ba said: I heard the Messenger of Allah (may peace be upon him) saying: He who is lamented upon would be punished because of the lamentation for him on the Day of judgment.

Book 4, Number 2031:

A hadith like this has been narrated by Mughira b. Shu'ba from the Apostle of Allah (may peace be upon him).

Book 4, Number 2032:

This hadith has been narrated from the Apostle of Allah (may peace be upon him) through another chain of transmitters.
Book 4, Number 2033:
Abu Malik al-Ash'ari reported Allah's Messenger (may peace be upon him) as saying: Among my people there are four characteristics belonging to pre-Islamic period which they do not abandon: boasting of high rank, reviling other peoples' genealogies, seeking rain by stars, and walling. And he (further) said: If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mange.
Book 4, Number 2034:
'A'isha reported that when the Messenger of Allah (may peace be upon him) was told that Ibn Haritha, Ja'far b. Abu Talib and Abdullah b. Rawaha were killed, he sat down, showing signs of grief. She (further) said: I was looking (at him) through the crevice of the door. A man came to him and mentioned that Ja'far's women were lamenting. He (the Holy Prophet) commanded him to go and forbid them (to do so). So he went away but came back and told (him) that they did not obey (him). He commanded him a second time to go and forbid them (to do so). He again went but came back to him and said: I swear by God, Messenger of Allah, that they have overpowered us. She ('A'isha) said that she thought the Messenger of Allah (may peace be upon him) had told (her) to throw dust in their mouths. Thereupon 'A'isha said: May Allah humble you! You did not do what Allah's Messenger (may peace be upon him) ordered you, nor did you stop annoying Allah's Messenger (may peace be upon him).
Book 4, Number 2035:
This hadith has been narrated by Yahya b. Sa'id with the same chain of transmitters like one narrated by 'Abd al-'Aziz (with the change of these words):" You did not spare the Messenger of Allah (may peace be upon him) the botheration."
Book 4, Number 2036:
Umm 'Atiyya reported: The Messenger of Allah (may peace be upon him) took a promise from us along with the oath of Allegiance that we would not lament. But only five among us fulfilled the promise (and they are) Umm Sulaim, and Umm al-'Ala', and the daughter of Abu Sabra the wife of Mu'adh, or daughter of Abu Sabra and wife of Mu'adh.
Book 4, Number 2037:
Umm 'Atiyya reported that the Messenger of Allah (may peace be upon him) took pledge from us (including this promise) that we would not lament. Only five amongst us fulfilled the promise, and one of them (who fulfilled the promise) was Umm Sulaim.
Book 4, Number 2038:
Hafsa narrated on the authority of Umm 'Atiyya that she said: When this verse was revealed:" When believing women came to thee giving thee a pledge that they will not associate aught with Allah, and will not disobey thee in good" (lx. 12), she (Umm Atiyya) said: In (this pledge) was also included wailing. I said: Messenger of Allah I except members of such a tribe who helped me (in lamentation) during pre-Islamic days, there is left no alternative for me, but that I should also help them. Upon this the Messenger of Allah (may peace be upon him) said: (Yes) but only in case of the members of such a tribe.
Chapter 181: WOMEN FORBIDDEN TO FOLLOW THE BIER
Book 4, Number 2039:
Umm 'Atiyya reported: We were forbidden to follow the bier, but it was not made absolute on us.
Book 4, Number 2040:
Umm 'Atiyya reported: We were refrained from following the bier, but it was not made absolute on us.
Chapter 182: WASHING OF THE DEAD BODY
Book 4, Number 2041:
Umm 'Atiyya reported: The Apostle of Allah (may peace be upon him) came to us when we were bathing his daughter, and he told us: Wash her with water and (with the leaves of) the lote tree, three or five times, or more than that if you think fit, and put camphor or something like camphor in the last

washing; then inform me when you have finished. So when we had finished, we informed him, and he gave to us his (own) under-garment saying:" Put it next her body."
Book 4, Number 2042:
Umm 'Atiyya reported: We braided her hair in three plaits.
Book 4, Number 2043:
Umm 'Atiyya reported: One of the daughters of the Apostle of Allah (may peace be upon him) died. And in the hadith transmitted by Ibn 'Ulayya (the words are): The Messenger of Allah (may peace be upon him) came to us and we were washing his daughter. And in the hadith transmitted by Malik (the words are): There came in (our apartment) the Messenger of Allah (way peace be upon him) when his daughter died. The rest of the hadith is the same as narrated by Yazid b. Zurai' from Ayyub from Muhammad from Umm 'Atiyya.
Book 4, Number 2044:
A hadith like this has been transmitted by Hafsa on the authority of Umm 'Atiyya with the exception (of these words that the Holy Prophet asked them to wash her dead body):" three times, five times, seven times, or more than that, if you deem fit:" Hafsa (further) said on the authority of Umm 'Atiyya: We braided (the hair) of her head in three plaits.
Book 4, Number 2045:
Umm 'Atiyya reported: We washed her an odd number of times, i. e. three, five or seven times; and Umm 'Atiyya (further) said: We braided her hair in three plaits.
Book 4, Number 2046:
Umm 'Atiyya reported: When Zainab the daughter of the Messenger of Allah (may peace be upon him) died, he said to us: Wash her odd number of times, i. e. three or five times, and put camphor or something-like camphor at the fifth time, and after you have washed her inform me. So we informed him and he gave us his under-garment, saying:" Put it next her body."
Book 4, Number 2047:
Umm 'Atiyya reported: There came to us the Messenger of Allah (may peace be upon him) as we were washing one of his daughters. So he said: Wash her (dead body) an odd number of times, five times or more than that, the rest of the hadith is the same. She (further) said: We braided her hair in three plaits: (two) on the sides of her head and one on her forehead.
Book 4, Number 2048:
Umm 'Atiyya reported that when the Messenger of Allah (may peace be upon him) asked her to wash his daughter, he told her to start from the right side, and with those parts of the body over which Wudu' is performed.
Book 4, Number 2049:
Umm 'Atiyya reported that the Messenger of Allah (may peace be upon him) said to them (the women) in regard to the washing of his daughter to start from the right side and with those parts of the body over which Wudu' is performed.
Chapter 183: CONCERNING THE SHROUDING OF THE DEAD BODY
Book 4, Number 2050:
Khabbab al-Aratt reported: We migrated with the Messenger of Allah (may peace be upon him) in the path of Allah seeking Allah's pleasure alone. Thus our reward was assured with Allah. And amongst us were those who spent life (in such a state of piety and austerity) that nothing consumed their reward. Mus'ab b. 'Umair was one of them. He was killed on the Day of Uhud, and nothing but a woollen cloak was found to shroud him. When we covered his head with it, his feet became uncovered, and when we covered his feet, his head was uncovered. Upon this the Messenger of Allah (may peace be upon him) said: Place it (this cloak) on the side of his head and cover his feet with grass. And there is one amongst us for whom the fruit is ripened and he enjoys it.
Book 4, Number 2051:
A hadith like this has been narrated by 'Uyaina on the authority of A'mash with the same chain of transmitters.
Book 4, Number 2052:

'A'isha reported that the Messenger of Allah (may peace be upon him) was shrouded in three cotton garments of white Yamani stuff from Sahul, among which was neither a shirt nor a turban; and so far as Hullah is concerned there was some doubt about it in the minds of people, that it was brought for him in order to shroud him with it, but it was abandoned, and he was shrouded in three cotton garments of white Yamani stuff from Sahul. Then 'Abdullah b. Abu Bakr got it and said: I would keep it in order to shroud myself in it. He then said: If Allah, the Exalted and Majestic, would have desired it for His Apostle, he would have been shrouded with it. So he sold it and gave its price in charity.
Book 4, Number 2053:
'A'isha reported that the Messenger of Allah (may peace be upon him) was wrapped in a Yamani wrapper which belonged to 'Abdullah b Abu Bakr; then it was removed from him, and he was shrouded in three cotton sheets of white Yamani stuff from Sahul among which was neither a shirt nor a turban. 'Abdullah took up the Hullah and said: I would be shrouded in it, but then said: How is it that I should be shrouded in it in which the Messenger of Allah (may peace be upon him) was not shrouded! So he gave it in charity.
Book 4, Number 2054:
This hadith is narrated on the authority of Hisham with the same chain of transmitters, but in the hadith narrated by him there is no mention of the story of 'Abdullah b. Abu Bakr.
Book 4, Number 2055:
Abu Salama said: I asked 'A'isha with how many garments the Messenger of Allah (may peace be upon him) was shourded. She said: With three garments of Sahul.
Chapter 184: COVERING THE DEAD BODY WITH A CLOTH
Book 4, Number 2056:
'A'isha reported: When the Messenger of Allah (may peace be upom him) died, he was covered with a Yamani wrapper.
Book 4, Number 2057:
This hadith has been narrated by Zuhri with the same chain of transmitters.
Chapter 185: EXHORTATION TO SHROUD THE DEAD BODY WELL
Book 4, Number 2058:
Jabir b. 'Abdullah reported: Allah's Messenger (may peace be upon him) one day in the course of his sermon made mention of a person among his Companions who had died and had been wrapped in a shroud not long (enough to cover his whole body) and was buried during the night. The Apostle of Allah (may peace be upon him) reprimanded (the audience) that a person was buried during the night (in a state that) funeral prayer could not be offered (over him by the Messenger of Allah). (And this is permissible only) when it becomes a dire necessity for a man. The Apostle of Allah (may peace be upon him) also said: When any one of you shrouds his brother, he should shroud him well.
Chapter 186: MAKING HASTE IN FUNERAL
Book 4, Number 2059:
Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: Make haste at a funeral; if the dead person was good, it is a good state to which you are sending him on; but if he was otherwise it is an evil of which you are ridding yourselves.
Book 4, Number 2060:
This hadith has been narrated by another chain of transmitters except with this variation (of words) that in the hadith narrated by Ma'mar (the words are):" I do not know whether the hadith is marfu'."
Book 4, Number 2061:
Abu Huraira reported Allah's Messenger as saying: Hasten at a funeral, for if (the dead person) is good, you would (soon) bring him close to the good. And if it is otherwise, it is an evil of which you are ridding yourselves.
Chapter 187: MERIT OF THE FUNERAL PRAYER AND FOLLOWING THE BIER
Book 4, Number 2062:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who attends the funeral till the prayer is offered for (the dead), for him is the reward of one qirat, and he who attends (and stays) till he is buried, for him is the reward of two qirats. It was said: What are the qirats? He

said: They are equivalent to two huge mountains. Two other narrators added: Ibn 'Umar used to pray and then depart (without waiting for the burial of the dead). When the tradition of Abu Huraira reached him, he said:" We have lost many qirats."

Book 4, Number 2063:

This hadith has been narrated on the authority of Abu Huraira through another chain of narrators up to these words:" two great mountains." No mention is made of what followed (these words) ; and in the hadith transmitted by 'Abd al- A'la (the words are):" till (the burial) is complete." In the hadith transmitted by 'Abd ar-Razzaq (the words are):" till he is placed in the grave."

Book 4, Number 2064:

This hadith is narrated on thp authority of Abu Huraira through another chain of transmitters (with these words):" He who followed it (the bier) till he (the dead) is buried."

Book 4, Number 2065:

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: He who offered prayer over the dead, but did not follow the bier, for him is the reward of one qirat, and he who followed it, for him is the reward of two qirats. It was asked what the qirats were. He said: The smaller amongst the two is equivalent to Uhud.

Book 4, Number 2066:

Nafi' narrated that it was said to Ibn 'Umar that Abu Huraira reported to have heard Allah's Messenger (may peace be upon him) as saying: He who follows the bier, for him is the reward of one qirat. Ibn 'Umar said: Abu Huraira narrated it too often. So he sent (a messenger to) 'A'isha to ascertain (the fact). She ('A'isha) testified Abu Huraira. Ibn 'Umar said: We missed so many qirats.

Book 4, Number 2067:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who offers prayer for the dead, for him is (the reward of) one qirat; and he who follows the bier till it is placed in the grave, for him (is the reward of) two qirats. I (Abu Hazim, one of the narrators) raid: Abu Huraira, what is this qirat? He said: It is like the hill of Uhud.

Book 4, Number 2068:

Dawud b. 'Amir b. Sa'd b. Abu Waqqas reported on the authority of his father that while he was sitting along with 'Abdullah b. 'Umar, Khabbab, the owner of Maqsura, said: Ibn 'Umar, do you hear what Abu Huraira says that he heard the Messenger of Allah (may peace be upon him) say:" He who goes out with the bier when taken out from its residence and offers prayer for it and he then follows it till it is buried, he would have two qirats of reward, each qirat being equivalent to Uhud; and he who, after having offered prayer, (directly) came back would have his reward (as great) as Uhud"? Ibn 'Umar sent Khabbab to 'A'isha in order to ask her about the words of Abu Huraira (and also told him) to come back to him (Ibn 'Umar) and inform him what 'A'isha said. (In the meanwhile) Ibn 'Umar took up a handful of pebbles and turned them over in his hand till the messenger (Khabbab) came back to him and told (him) that 'A'isha testified (the statement of) Abu Huraira. Ibn 'Umar threw the pebbles he had in his hand on the ground and then said: We missed a large number of qirats.

Book 4, Number 2069:

Thauban, the freed slave of the Messenger of Allah (may peace be upon him) reported Allah's Messenger (may peace be upon him) as saying: He who offered prayer for the dead, for him is the reward of one qirat, and he who attended its burial, he would have two qirats as his reward. And qirat is equivalent to Uhud.

Book 4, Number 2070:

This hadith has been narrated by Qatada with the same chain of transmitters. And in the hadith transmitted by Sa'id and Hisham, (the words are):" The Apostle of Allah (may peace be upon him) was asked about qirat, and he said: It is equivalent to Uhud."

Chapter 188: IF ONE HUNDRED MUSLIMS OFFER PRAYER FOR THE DEAD, ALL OF THEM INTERCEDING FOR HIM (IT WOULD BE ACCEPTED)

Book 4, Number 2071:

'A'isha reported Allah's Apostle (may peace be upon him) saying: If a company of Muslims numbering one hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted.
Book 4, Number 2072:
'Abdullah b. 'Abbas reported that his son died in Qudaid or 'Usfan. He said to Kuraib to see as to how many people had gathered there for his (funeral). He (Kuraib) said: So I went out and I informed him about the people who had gathered there. He (Ibn 'Abbas) said: Do you think they are forty? He (Kuraib) said: Yes. Ibn 'Abbas then said to them: Bring him (the dead body) out for I have heard Allah's Messenger (may peace be upon him) as saying: If any Muslim dies and forty men who associate nothing with Allah stand over his prayer (they offer prayer over him), Allah will accept them as intercessors for him.
Chapter 189: THE DEAD WHO IS PRAISED IN GOOD WORDS, OR WHO IS CONDEMNED IN BAD WORDS
Book 4, Number 2073:
Anas b. Malik reported: There passed a bier (being carried by people) and it was lauded in good terms. Upon this the Apostle of Allah (may peace be upon him) said: It has become certain, it has become certain, it has become certain. And there passed a bier and it was condemned in bad words. Upon this the Apostle of Allah (may peace be upon him) said: It has become certain, it has become certain, it has become certain. 'Umar said: May my father and mother be ransom for you! There passed a bier and it was praised in good terms, and you said: It has become certain, it has become certain, it has become certain. And there passed a bier and it was condemned in bad words, and you said: It has become certain, it has become certain, it has become certain. Upon this the Messenger of Allah (way peace be upon him) said: He whom you praised in good terms, Paradise has become certain for him, and he whom you condemned in bad words, Hell has become certain for him. You are Allah's witnesses in the earth, you are Allah's witnesses in the earth, you are Allah's witnesses in the earth.
Book 4, Number 2074:
This hadith has been narrated through another chain of transmitters.
Chapter 190: WHAT IS SAID IN CASE OF ONE WHO GETS RELIEF AND THE ONE FROM WHOM THE OTHER GETS RELIEF
Book 4, Number 2075:
Qatada b. Rib'i reported Allah's Messenger (may peace be upon him) as saying: Whenever a bier passed before him, he said: He is the one to find relief and the one with (the departure of him) other will find relief. They said: Apostle of Allah, who is al-Mustarih and al-Mustarah? Upon this he said: The believing servant finds relief from the troubles of the world, and in the death of a wicked person, the people, towns, trees and animals find rellef.
Book 4, Number 2076:
In the hadith transmitted by Yahya b. Sa'id on the authority of Qatada (the words are): (The believing servant) finds relief from the troubles of the world and its hardships and (gets into) the Mercy of Allah.
Book 4, Number 2077:
Abu Huraira reported that the Messenger of Allah (may peace be upon him) gave the people news of the death of Negus on the day he died, and he took them out to the place of prayer and observed four takbirs.
Book 4, Number 2078:
Abu Huraira reported: The Messenger of Allah (may peace be upon him) gave us the news of the death of Negus, the ruler of Abyssinia, on the day when he died, and he said (to us): Beg pardon for your brother. Ibn Shihab said that Sa'id b. Musayyib had told that Abu Huraira had narrated to him that the Messenger of Allah (may peace be upon him) drew them up in a row in a place of prayer, and offered prayer and recited four takbirs for him.
Book 4, Number 2079:
This hadith is narrated through another chain of transmitters.
Book 4, Number 2080:

Jabir b. 'Abdullah reported that the Messenger of Allah (may peace be upon him) offered prayer for Ashama, the Negus, and recited four takbirs.
Book 4, Number 2081:
Jabir b. 'Abdullah reported Allah's Messenger (may peace be upon him) as saying: There died today the pious servant of Allah, Ashama. So he stood up and led us in (funeral prayer) over him.
Book 4, Number 2082:
Jabir b. 'Abdullah reported Allah's Messenger (may peace be upon him) as saying: A brother of yours has died, so stand up and offer prayer over him. So we stood up and drew ourselves up into two rows.
Book 4, Number 2083:
'Imran b. Husain reported Allah's Messenger (may peace be upon him) as saying: A brother of yours has died; so stand up and offer prayer for him, i. e. Negus. And in the hadith transmitted by Zubair (the words are):" Your brother."
Chapter 191: PRAYER OVER THE GRAVE
Book 4, Number 2084:
Sha'bi reported that the Messenger of Allah (may peace be upon him) observed prayer over a grave after the dead was buried and he recited four takbirs over him. Shaibani said: I said to Sha'bi: Who narrated it to you? He said: An authentic one, 'Abdullah b. 'Abbas. This is the word of a hasan hadith. In the narration of Ibn Numair (the words are): The Messenger of Allah (may peace be upon him) went to the grave which had been newly prepared and prayed over it, and they also prayed who were behind him and he recited four takbirs. I said to 'Amir: Who narrated it to you? He said: An authentic one who saw him, i e. Ibn 'Abbas.
Book 4, Number 2085:
This hadith has been narrated through another chain of transmitters, but in one of them (these words are found):" The Apostle of Allah (may peace be upon him) recited four takbirs."
Book 4, Number 2086:
The hadith as narrated by Shaibani has been narrated through another chain of transmitters.
Book 4, Number 2087:
Anas reported that the Apostle of Allah (may peace be upon him) observed prayer on the grave.
Book 4, Number 2088:
It is narrated on the authority of Abu Huraira that a dark-complexioned woman (or a youth) used to sweep the mosque. The Messenger of Allah (may peace be upon him) missed her (or him) and inquired about her (or him). The people told him that she (or he) had died. He asked why they did not inform him, and it appears as if they had treated her (or him) or her (or his) affairs as of little account. He (the Holy Prophet) said: Lead me to her (or his) gtave. They led him to that place and he said prayer over her (or him) and then remarked: Verily, these graves are full of darkness for their dwellers. Verily, the Mighty and Glorious Allah illuminates them for their occupants by reason of my prayer over them.
Book 4, Number 2089:
It is narrated on the authority of 'Abd al-Rahman b. Abu Laila that Zaid used to recite four takbirs on our funerals and he recited five takbirs on one funeral. I asked him the reason (for this variation), to which he replied: The Messenger of Allah (may peace be upon him) recited thus.
Chapter 192: STANDING UP ON SEEING A BIER
Book 4, Number 2090:
It is narrated on the authority of 'Amir Ibn Rabi'a (may Allah be pleased with him) that the Prophet (may peace be upon him) said: Whenever you see a funeral procession, stand up for that until it moves away or is lowered on the ground.
Book 4, Number 2091:
It is narrated on the authority of 'Amir ibn Rabi'a (may Allah be pleased with him) that the Holy Prophet (may peace be upon him) said: Should any one of you come across a funeral procession, and if he does not intend to accompany it, he must stand up until it passes by him or is placed upon the ground before it passes him.
Book 4, Number 2092:

It is reported on the authority of Ibn Juraij that the Holy Prophet (may peace be upon him) said: Should anyone amongst you see a bier he must stand up so long as it is within sight in case he does not intend to follow it.
Book 4, Number 2093:
It is narrated on the authority of Abu Sa'id al-Khudri that the Holy Prophet (may peace be upon him) said: When you follow a bier, do not sit until it is placed on the (ground).
Book 4, Number 2094:
It is narrated on the authority of Abu Sa'id al-Khudri that the Holy Prophet (may peace be upon him) said: Whenever you come across a bier you should stand up, and he who follows it should not sit down till it is placed on the ground.
Book 4, Number 2095:
It is narrated on the authority of Jabir ibn 'Abdullah: There passed a bier and the Holy Prophet (may peace be upon him) stood up for it and we also stood up along with him. We said: Messenger of Allah, that was the bier of a Jewess. Upon this he remarked: Verily, death is a matter of consternation, so whenever you come across a bier stand up.
Book 4, Number 2096:
Ibn Juraij told me that Abu Zubair heard Jabir say that the Holy Prophet (may peace be upon him) kept standing for a bier until it disappeared.
Book 4, Number 2097:
Again Abu Zubair heard Jabir say that the Holy Prophet (may peace be upon him) and his Companions kept standing for a bier of a Jew until it disappeared from sight.
Book 4, Number 2098:
It is narrated on the authority of Ibn Abu Laila that while Qais b. Sa'd and Sahl b. Hunaif were both in Qadislyya a bier passed by them and they both stood up. They were told that it was the bier of one of the people of the land (non-Muslim). They said that a bier passed before the Holy Prophet (may peace be upon him) and he stood up. He was told that he (the dead man) was a Jew. Upon this he remarked: Was he not a human being or did he not have a soul? And in the hadith narrated by 'Amr b. Murra with the same chain of transmitters, (the words) are:" There passed a bier before us."
Chapter 193: ABROGATION OF THE ACT OF STANDING UP FOR THE BIER
Book 4, Number 2099:
It is narrated on the authority of Waqid: Nafi' b. Jubair saw me and we were standing for a bier, while he was sitting and waiting for the bier to be placed on the ground. He said to me: What makes you keep standing? I said: I am waiting that the bier may be placed on the ground (and I am doing that) on the hadith narrated to me by Abu Sa'id al-Khudri. Upon this Nafi' said: Verily, Mas'ud b. Hakam reported to me on the authority of Hadrat 'Ali b. Abu Talib that the Holy Prophet (may peace be upon him) stood up first (for a bier) and then sat down.
Book 4, Number 2100:
Mas'ud b. al-Hakam al-Ansari informed Nafi' that he had heard Hadrat 'Ali (may Allah be pleased with him), son of Abu Talib, say about the biers: Verily, the Holy Prophet (may peace be upon him) used to stand first but later on kept sitting; but it is also narrated that Nafi' ibn Jubair saw Waqid b. 'Amr standing for a bier till it was placed down.
Book 4, Number 2101:
This hadith has been narrated by Yahya b. Sa'id with the same chain of transmitters.
Book 4, Number 2102:
It is narrated on the authority of Muhammad b. Munkadir that he said: I heard from Mas'ud b. al-Hakam who narrated it on the authority of Hadrat 'Ali that he said: We saw the Holy Prophet (may peace be upon him) stood up for a (bier) and we also stood up; he sat down and we too sat down.
Book 4, Number 2103:
This hadith has been narrated by Shu'ba with the same chain of transmitters.
Chapter 194: SUPPLICATION FOR THE DEAD IN THE FUNERAL PRAYER
Book 4, Number 2104:

Jubair b. Nufair says: I heard it from 'Auf b. Malik that the Holy Prophet (may peace be upon him) said prayer on the dead body, and I remembered his prayer:" O Allah! forgive him, have mercy upon him, give him peace and absolve him. Receive him with honour and make his grave spacious; wash him with water, snow and hail. Cleanse him from faults as Thou wouldst cleanse a white garment from impurity. Requite him with an abode more excellent than his abode, with a family better than his family, and with a mate better than his mate. Admit him to the Garden, and protect him from the torment of the grave and the torment of the Fire." ('Auf bin Malik) said: I earnestly desired that I were this dead body.

Book 4, Number 2105:

A hadith like this has been narrated through another chain of transmitters.

Book 4, Number 2106:

'Anas b. Malik said: I heard the Holy Prophet (may peace be upon him) say (while offering prayer on a dead body): O Allah! forgive him, have mercy upon him. Give him peace and absolve him. Receive him with honour and make his grave spacious. Wash him with water, snow and hail, cleanse him from faults as is cleaned a white garment from impurity. Requite him with an abode more excellent than his abode, with a family better than his family, and with a mate better than his mate, and save him from the trial of the grave and torment of Hell. 'Auf b. Malik said: I earnestly desired that I were the dead person to receive the prayer of the Messenger of Allah (may peace be upon him) as this dead body had (received).

Chapter 195: WHERE SHOULD THE IMAM STAND FOR OFFERING PRAYER OVER THE DEAD BODY

Book 4, Number 2107:

Samura b. Jundub said: I prayed behind the Messenger of Allah (may peace be upon him) and he prayed for a woman who had died in the state of delivery. He stood in front of her waist.

Book 4, Number 2108:

This hadith has been narrated by Husain with the same chain of transmitters, but no mention is made of Umm Ka'b.

Book 4, Number 2109:

Samura b. Jundub said: I was a young boy during the time of the Holy Prophet (may peace be upon him) and I retained in my mind (what I learnt from him), and nothing restrained me from speaking except the fact that there were persons far more advanced in age than I. Verily, I said prayer behind the Messenger of Allah (may peace be upon him) over a woman who had died in the state of delivery, and the Messenger of Allah (may peace be upon him) stood up to say prayer in front of the middle part of her body. And in the tradition narrated on the authority of Ibn Muthanna the words are:" (The Holy Prophet) stood in the middle part of her body for offering prayer for her."

Chapter 196: IT IS PERMISSIBLE TO RIDE BACK AFTER OFFERING FUNERAL PRAYER

Book 4, Number 2110:

It is reported on the authority of Jabir ibn Samura that an unsaddled horse was brought to the Holy Prophet (may peace be upon him) and he rode on it when he returned after having offered the funeral prayer of Ibn Dahdah and we walked on foot around him.

Book 4, Number 2111:

Jabir ibn Samura reported that the Holy Prophet (may peace be upon him) said (funeral) prayer on Ibn Dahdah: then an unsaddled horse was brought to him and a person hobbled it, and he (the Messenger of Allah) rode upon it and it bounded and we followed it and ran after it. One of the people said that the Holy Prophet (may peace be upon him) remarked: How many among hanging bunches in the Paradise are meant for Ibn Dahdah?

Chapter 197: NICHE IN THE GRAVE AND SETTING UP OF MUD BRICKS OVER THE DEAD

Book 4, Number 2112:

'Amir b. Sa'd b. Abu Waqqas told that Sa'd b. Abu Waqqas said during his illness of which he died:" Make a niche for me in the side of the grave and set up bricks over me as was done in case of Allah's Messenger (may peace be upon him).

Book 4, Number 2113:

Ibn 'Abbas said that a piece of red stuff was put in the grave of Allah's Messenger (may peace be upon him).

Chapter 198: COMMANDMENT IN REGARD TO THE LEVELLING OF THE GRAVE

Book 4, Number 2114:

Thumama b. Shafayy reported: When we were with Fadala b. 'Ubaid in the country of the Romans at a place (known as) Rudis, a friend of ours died. Fadala b. 'Ubaid ordered to prepare a grave for him and then it was levelled; and then he said: I heard the Messenger of Allah (may peace be upon him) commanding (us) to level the grave.

Book 4, Number 2115:

Abu'l-Hayyaj al-Asadi told that 'Ali (b. Abu Talib) said to him: Should I not send you on the same mission as Allah's Messenger (may peace be upon him) sent me? Do not leave an image without obliterating it, or a high grave without levelling It. This hadith has been reported by Habib with the same chain of transmitters and he said: (Do not leave) a picture without obliterating it.

Chapter 199: IT IS FORBIDDEN TO PLASTER THE GRAVE OR CONSTRUCTING ANYTHING OVER IT

Book 4, Number 2116:

Jabir said: Allah's Messenger (may peace be upon him) forbade that the graves should be plastered or they be used as sitting places (for the people), or a building should be built over them.

Book 4, Number 2117:

A hadith like this has been transmitted on the authority of Jabir b. 'Abdullah.

Book 4, Number 2118:

Jabir said that he was forbidden to build pucca graves.

Chapter 200: IT IS FORBIDDEN TO SIT OVER THE GRAVE AND OBSERVE PRAYER FACING TOWARDS IT

Book 4, Number 2119:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: It is better that one of you should sit on live coats which would burn his clothing and come in contact with his skin than that he should sit on a grave.

Book 4, Number 2120:

A hadith like this has been narrated by Suhail with the same chain of transmitters.

Book 4, Number 2121:

Abu Marthad al-Ghanawi reported Allah's Messenger (may peace be upon him) as saying: Do not sit on the graves and do not pray facing towards them.

Book 4, Number 2122:

Abu Marthad al-Ghanawi reported Allah's Messenger (may peace be upon him) as saying: Do not pray facing towards the graves, and do not sit on them.

Chapter 201: FUNERAL PRAYER IN THE MOSQUE

Book 4, Number 2123:

'Abbad b. 'Abdullah b. Zubair reported that 'A'isha ordered the bier of Sa'd b. Abu Waqqas to be brought into the mosque so that she should pray for him. The people disapproved this (act) of hers. She said: How soon the people have forgotten that the Messenger of Allah (may peace be upon him) offered not the funeral prayer of Suhail b al-Baida' but in a mosque.

Book 4, Number 2124:

'Abbad b. 'Abdullah b. Zubair reported on the authority of 'A'isha that when Sa'd b. Abu Waqqas died, the wives of the Apostle of Allah (may peace be upon him) sent message to bring his bier into the mosque so that they should offer prayer for him. They (the participants of the funeral) did accordingly, and it was placed in front of their apartments and they offered prayer for him. It was brought out of the door (known as) Bab al-Jana'iz which was towards the side of Maqa'id, and the news reached them (the wives of the Holy Prophet) that the people bad criticised this (i. e. offering of funeral prayer in the mosque) saying that it was not desirable to take the bier inside the mosque. This was conveyed to 'A'isha. She said: How hastily the people criticise that about which they know little. They criticise us

for carrying the bier in the mosque. The Messenger of Allah (may peace be upon him) offered not the funeral prayer of Suhail b. Baida' but in the innermost part of the mosque.

Book 4, Number 2125:

Abu Salama b. 'Abd al-Rahman reported on the authority ot 'A'isha that when Sa'd b. Abu Waqqas died she said: Bring it (the bier) into the mosque so that I offer prayer for him. But, this act of hers was disapproved. She said: By Allah, the Messenger of Allah (may peace be upon him) offered prayer in the mosque for the two sons of Baida', viz, for Suhail and his brother.

Chapter 202: WHAT IS TO BE SAID WHILE VISITING THE GRAVEYARD AND THE SUPPLICATION TO BE OFFERED FOR THE DEAD LYING IN THE GRAVES

Book 4, Number 2126:

'A'isha reported (that whenever it was her turn for Allah's Messenger [may peace be upon him] to spend the night with her) he would go out towards the end of the night to al-Baqi' and say: Peace be upon you, abode of a people who are believers. What you were promised would come to you tomorrow, you receiving it after some delay; and God willing we shall join you. O Allah, grant forgiveness to the inhabitants of Baqi' al-Gharqad. Qutaiba did not mention his words:" would come to you".

Book 4, Number 2127:

Muhammad b. Qais said (to the people): Should I not narrate to you (a hadith of the Holy Prophet) on my authority and on the authority of my mother? We thought that he meant the mother who had given him birth. He (Muhammad b. Qais) then reported that it was 'A'isha who had narrated this: Should I not narrate to you about myself and about the Messenger of Allah (may peace be upon him)? We said: Yes. She said: When it was my turn for Allah's Messenger (may peace be upon him) to spend the night with me, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: Why is it, O 'A'isha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story). He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. He struck me on the chest which caused me pain, and then said: Did you think that Allah and His Apostle would deal unjustly with you? She said: Whatsoever the people conceal, Allah will know it. He said: Gabriel came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you (for he did not come to you), as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. He (Gabriel) said: Your Lord has commanded you to go to the inhabitants of Baqi' (to those lying in the graves) and beg pardon for them. I said: Messenger of Allah, how should I pray for them (How should I beg forgiveness for them)? He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you.

Book 4, Number 2128:

Sulaiman b. Buraida narrated on the authority of his father that the Messenger of Allah (may peace be upon him) used to teach them when they went out to the graveyard. One of the narrators used to say this in the narration transmitted on the authority of Abu Bakr:" Peace be upon the inhabitants of the city (i. e. graveyard)." In the hadith transmitted by Zuhair (the words are):" Peace be upon you, the inhabitants of the city, among the believers, and Muslims, and God willing we shall join you. I beg of Allah peace for us and for you."

Chapter 203: THE APOSTLE OF ALLAH (MAY PEACE BE UPON HIM) SEEKING PERMISSION FROM THE LORD, THE EXALTED AND HIGH, FOR VISITING THE GRAVE OF HIS MOTHER

Book 4, Number 2129:

Abu Huraira reported Allah's Messenger, (may peace be upon him) as saying: I sought permission to beg forgiveness for my mother, but He did not grant it to me. I sought permission from Him to visit her grave, and He granted it (permission) to me.

Book 4, Number 2130:

Abu Huraira reported: The Apostle of Allah (may peace be upon him) visited the grave of his mother and he wept, and moved others around him to tears, and said: I sought permission from my Lord to beg forgiveness for her but it was not granted to me, and I sought permission to visit her grave and it was granted to motel So visit the graves, for that makes you mindful of death.

Book 4, Number 2131:

Ibn Buraida reported on the authority of his father that the Messenger of Allah (may peace be upon him) said: I forbade you to visit graves, but you may now visit them; I forbade you to eat the flesh of sacrificial animals after three days, but you way now keep it as along as you feel inclined; and I forbade you nabidh except in a water-skin, you may drink it from all kinds of water-skins, but you must not drink anything intoxicating.

Book 4, Number 2132:

This hadith has been narrated through another chain of transmitters.

Chapter 204: ABANDONING OF FUNERAL PRAYER FOR HIM WHO COMMITTED SUICIDE

Book 4, Number 2131:

Jabir b. Samura reported: (The dead body) of a person who had killed himself with a broad-headed arrow was brought before the Apostle of Allah (may peace be upon him), but he did not offer prayers for him.

Book 5: The Book of Zakat (Kitab Al-Zakat)

INTRODUCTION

Of the five fundamentals of Islam, Zakat occupies the second positioin, the first being prayer (salat). This word is derived from Zakd, which means it (a plant) grew. The second derivative of this word carries the sense of purificatin, e. g. Qad aflaha man zakkaha (he is indeed successful who purified himself). The other word used for zakat both in the Qur'an and the Hadith is sadaqa which is derived from sidq (the truth). Both these words are highly meaningful. The spending of wealth for the sake of Allah purifies the heart of man of the love of material wealth. The man who spends it offers that as a humble gift before the Lord and thus affirms the truth that nothing is dearer to him in life than the love of Allah and that he is full prepared to sacrifice everything for His sake. Secondly, zakat is the most effective measure to improve the economic condition of the have-nots. It is not, however, a mere tax, but a form of worship whereby a man comes close to his Lord. The Muslims have, therefore, been enjoined to pay zakat with the same sense of earnestness and devotion in which the seeker of the Lord observes the prayer. The primary motive of zakat is religious and spiritual, while the social and economic aspects are subservient to it. Its social significance is that it awakens in man the sense of brotherhood with less fortunate members of society, and stirs his moral conscience to make sacrifice for their sake. From the economic point of view it discourages hoarding and concentration of wealth and helps its steady and constant flow from the rich to the poor. It is in fact a good means of providing purchasing power to the poor, for ameliorating their hard lot and enabling them to stand on their own legs.

It should also be remembered that zakat or sadaqa in Islam is not a voluntary act of charity which a rich man gives to the poor out of his own sweet will, but it is an obligatory act which every Muslim is enjoined upon to perform if he is sincere in his belief in God and the Hereafter. Thus there is no burden of obligation on one who receives zakat, but a sense of thankfulness and gratitude on the part of the giver, since he has been enabled by the recipient to discharge his obligation that he owes to God and society.

(O Prophet), take sadaqa (zakat) out of their property-thou wouldst cleanse them and purify them thereby (Qur'an, ix. 103). And away from it (the Hell) shall be kept the most faithful to duty who gives his wealth, purifying himself (xcii. 17-18).
So much is the importance of zakat in Islam that it has been mentioned at eightytwo places in the Qur'an in close connection with prayer. The Companions of the Holy Prophet (may peace be upon him) knew its basic importance in Islam. It is a known fact that after the death of the Apostle of Allah (may peace he upon him) when some of the tribes, who believed in the oneness of God and observed prayer, refused to pay zakat, the first Caliph Abu Bakr Siddiq (Allah be pleased with him), in an answer to the advice of Hadrat 'Umar (Allah be pleased with him) to show tolerance towards such people. said in explicit terms, By Allah, I would definitely wage war against them who dissociate prayer from Zakat. Zakat is paid on the surplus of wealth which is left over after the passage of a year. It is thus a payment on the accumulated wealth. Leaving aside animals and agricultural yield, zakat is paid at almost a uniform rate of two and a half . The minimum standard of surplus wealth over which zakat is charged is known as Nisab. It differs with different kinds of property, the most important being 200 dirhams or 521 tolas (nearly 21 oz.) In case of silver, and 20 mithqals or 71 tolas (nearly 3 oz.) in case of gold. The nisab of cash is the same as that of gold and silver.

As regards the persons to whom zakat is to be paid, they have been clearly described in the Holy Qur'an: Alms are only for the poor, the needy, the officials charged with the duty of collection, those whose hearts are inclined to truth, the ransoming of captives, those in debt, in the way of Allah, and the wayfarer (ix 60).
Chapter 1:...
Book 2, Number 2134:
Abu Sa'id al-Khudri reported Allah's Messenger (way peace be upon him) as saying: No sadaqa (zakat) is payable on less than five wasqs of (dates or grains), on less than five camel-heads and on less than five uqiyas (of silver).
Book 5, Number 2135:
A hadith like this has been narrated by 'Amr b. Yahya with the same chain of transmitters.
Book 5, Number 2136:
'Umara reported: I heard Abd Sa'id al-Khudri as saying that he had heard Allah's Messenger (may peace be upon him) make (this) observation with a gesture of his five fingers, and then he narrated the hadith as transmitted by 'Uyaina (hadith 2134).
Book 5, Number 2137:
Abu Sa'id al-Khudri reported Allah's Messenger (may peace be upon him) as saying: Sadaqa (zakat) is payable on less than five wasqs of (dates or grains), on less than five camel-heads, and on less than five uqiyas (of silver).
Book 5, Number 2138:
Abu Sa'id al-Khudri reported Allah's Messenger (may peace be upon him) as saying: No Sadaqa is payable on less than five wasqs of dates or grains.
Book 5, Number 2139:
Abu Sa'id al-Khudri reported Allah's Messenger (may peace be upon him) as saying: No Sadaqa is payable on the grains and dates till it (comes to the Weight) of five wasqs, or less than five heads of camels, or less than five uqiyas (of silver).
Book 5, Number 2140:
A hadith like this has been narrated by Isma'il b. Umayya with the same chain of transmitters.
Book 5, Number 2141:
A hadith like this has been narrated by Isma'il b. Umayya with the same chain of transmitters, but instead of the word dates, fruit has been used.
Book 5, Number 2142:
Jabir b. 'Abdullah reported Allah's Messenger (may peace be upon him) as saying: No Sadaqa is payable on less than five fiqiyas of silver, and on less than five heads of camels, and less than five wasqs of dates.

Book 5, Number 2143:
Jabir b. Abdullah reported Allah's Messenger (may peace be upon him) as saying: A tenth is payable on what is watered by rivers, or rains, and a twentieth on what is watered by camels.
Chapter 2: NO ZAKAT IS DUE FROM A MUSLIM ON HIS SLAVE OR HIS HORSE
Book 5, Number 2144:
Abu Huraira reported Allah's Messsenger (may peace be upon him) as saying: No Sadaqa is due from a Muslim on his slave or horse.
Book 5, Number 2145:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: No Sadaqa is due from a Muslim on his slave or horse.
Book 5, Number 2146:
A hadith like this has been narrated by Abu Huraira through another chain of transmitters.
Book 5, Number 2147:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is no Sadaqa on a slave except Sadaqat-ul-Fitr.
Chapter 3: SENDING OFF FOR THE PAYMENT OF ZAKAT AND OF REFUSING TO PAY IT
Book 5, Number 2148:
Abu Huraira reported that the Messenger of Allah (may peace be upon him) sent Umar for (collecting) Sadaqa (zakat), and it was said that Ibn Jamil, Khalid b. Walid and 'Abbas the uncle of the Messenger of Allah (may peace be upon him), refused (to pay it). Upon this the Messenger of Allah (may peace be upon him) said: Ibn Jamil is taking revenge but for this that he was destitute and Allah made him rich. As regards Khalid, you are unjust to Khalid, for be reserved his armours and weapons for the sake of Allah, and as for 'Abbas, I shall be responsible for it and an equal amount along with it. And he again said: 'Umar, bear this in mind, the uncle of a person is like his father.
Chapter 4: ZAKAT (SADAQA) FITR IS BINDING ON EVERY MUSLIM
Book 5, Number 2149:
Ibn Umar said that Allah's Messenger (way peace be upon him) prescribed the payment of Zakat-ul-Fitr (on breaking the fast) of Ramadan for people, for every freeman, or slave, male and female among the Muslims-one sa' of dried dates, or one sa' of barley.

Book 5, Number 2150:
Ibn 'Umar said that the Messenger of Allah (may peace be upon him) prescribed Zakat-ul-Fitr one sa' of dates or one sa' of barley for every slave or freeman, young or old.
Book 5, Number 2151:
Ibn 'Umar said that the Apostle of Allah (may peace be upon him) prescribed the Sadaqa of Ramadan (Sadaqat-al-Fitr) one sa' of dates or one sa' of barley for every free man or a slave, male or female, and then the people equalised (one sa' of dates or barley) with half a sa' of wheat.
Book 5, Number 2152:
Abdullah b. Umar reported that the Messenger of Allah (may peace be upon him) ordered the (payment of) Zakat-ul-Fitr one sa' of dates, or one sa' of barley. Ibn 'Umar ('Abdullah b. 'Umar) further said: The people equalised it (then) with two mudds of fine wheat.
Book 5, Number 2153:
Ibn Umar reported that the Messenger of Allah (may peace be upon him) prescribed Zakat-ul-Fitr of Ramadan one sa' of dates or one sa' of barley for every individual among the Muslims (whether) free man or slave, male or female, young or old.
Book 5, Number 2154:
Sad b. Abu Sarh heard Abu Sa'id al-Khudri as saying: We used to take out as the Zakat of Fitr one sa' of grain, or one sa' of barley or one sa' of dates, or one sa' of cheese or one sa' of raisins.
Book 5, Number 2155:
Abd Sa'id al-Khudri reported: We, on behalf of every young or old, free man or slave (amongst us), used to take out during the lifetime of the Messenger of Allah (may peace be upon him) as the Zakat of Fitr one sa' of grain, or one sa' of cheese or one sa' of raisins. And we continued taking out these till

Mu'awiya b. Abu Sufyan came to us for pilgrimage or 'Umra, and addressed the people on the pulpit and said to them: I see that two mudds of zakat out of the wheat (red) of Syria is equal to one sa' of dates. So the people accepted it. But Abu Sa'id said: I would continue to take out as I used to take out (before, i e. one sa') as long as I live.
Book 5, Number 2156:
Sa'd b. Abu Sarh heard Abu Sa'id al-Khudri as saying: We, on behalf of young or old, free or slave, used to take out the Zakat of Fitr while the Messenger of Allah (may peace he upon him) was among us, in three kinds, one sa' of dates, one sa' of cheese, or one sa' of barley, and we continued to take that out till the time of Mu'awiya, for he saw that two mudds of wheat were equal to one sa' of dates. Abu Sa'id sald: I would continue to take that out as before (i e. one sa' of wheat).
Book 5, Number 2157:
Abu Sa'id al Khudri reported: We used to take out the Zakat of Fitr in three kinds, cheese, dates and barley.
Book 5, Number 2158:
Abu Sa'id al-Khudri reported that when Mu'awiya prescribed half a sa' of wheat equal to one sa' of dates, he (Abu Sa'id al-Khudri) objected to it, and said: I would take out (Sadaqat-ul-Fitr) but that which I used to bring forth during the lifetime of the Messenger of Allah (may peace be upon him) one sa' of dates, or one sa' of raisins, or one sa' of barley, or one sa' of cheese.
Chapter 5: TAKING OUT OF SADAQAT-UL-FITR BEFORE OBSERVING FITR PRAYER
Book 5, Number 2159:
Ibn 'Umar reported that the Messenger of Allah (may peace be upon him) ordered that the Sadaqat-ul-Fitr should be paid before the people go out for prayer.
Book 5, Number 2160:
Abdullah b 'Umar reported that the Messenger of Allah (may peace be upon him) ordered the payment of Sadaqat-ul-Fitr before people go out for prayer.
Chapter 6: SIN OF ONE WHO DOES NOT PAY ZAKAT
Book 5, Number 2161:
Abu Huraira reported Allah's Messenger (way peace be upon him) as saying: If any owner of gold or silver does not pay what is due on him, when the Day of Resurrection would come, plates of fire would be beaten out for him; these would then be heated in the fire of Hell and his sides, his forehead and his back would be cauterized with them. Whenever these cool down, (the process is) repeated during a day the extent of which would be fifty thousand years, until judgment is pronounced among servants, and he sees whether his path is to take him to Paradise or to Hell. It was said: Messenger of Allah, what about the camel? He (the Holy Prophet) said: If any owner of the camel does not pay what is due on him, and of his due in that (camel) is (also) to milk it on the day when it comes down to water. When the Day of Resurrection comes a soft sandy plain would be set for him, as extensive as possible, (he will find) that not a single young one is missing, and they will trample him with their hoofs and bite him with their mouths. As often as the first of them passes him, the last of them would be made to return during a day the extent of which would be fifty thousand years, until judgment is pronounced among servants and he sees whether his path is to take him to Paradise or to Hell. It was (again) said: Messenger of Allah, what about cows (cattle) and sheep? He said: It any owner of the cattle and sheep does not pay what is due on them, when the Day of Resurrection comes a soft sandy plain would be spread for them, he will find none of them missing, with twisted horns, without horns or with a broken horn, and they will gore him with their horns and trample him with their hoofs. As often as the first of them passes him the last of them would be made to return to him during a day the extent of which would be fifty thousand years, until judgment would be pronounced among the servants. And he would be shown his path-path leading him to Paradise or to Hell. It was said: Messenger of Allah, what about the horse? Upon this he said: The horses are of three types. To one than (these are) a burden, and to another man (these are) a covering, and still to another man (these are) a source of reward. The one for whom these are a burden is the person who rears them in order to show off, for vainglory and for opposing the Muslims; so they are a burden for him. The one for whom these are a covering is the person who rears them for the sake of Allah but does not forget the

right of Allah concerning their backs and their necks, and so they are a covering for him. As for those which bring reward (these refer to) the person who rears them for the sake of Allah to be used for Muslims and he puts them in meadow and field. And whatever thing do these eat from that meadow and field would be recorded on his behalf as good deeds, as would also the amount of their dung and urine. And these would not break their halter and prance a course or two without having got recorded the amount of their hoof marks and their dung as a good deed on his behalf (on behalf of their owner). And their master does not bring them past a river from which they drink, though he did not intend to quench their thirst, but Allah would record for him the amount of what they drink on his behalf as deeds. It was said: Messenger of Allah, what about the asses?, Upon this he said: Nothing has been revealed to me in regard to the asses (in particular) except this one verse of a comprehensive nature:" He who does an atom's weight of good will see it, and he who does an atom's weight of evil will see it" (xcix. 7)

Book 5, Number 2162:

This hadith has been narrated by Zaid b. Aslam with the same chain of transmitters except that he said:" None among the owners of camels who does not pay their due," but did not say" their due (Zakat) out of them." and he make a mention:" He did not miss a single young one out of them." and he said:" Their sides. their foreheads and their backs would be cauterised."

Book 5, Number 2163:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: No owner of the treasure who does not pay Zakat (would be spared) but (his hoards) would be heated in the Fire of Hell and these would be made into plates and with these his sides, his forehead would be cauterised till Allah would pronounce judgment among His servants during a day, the extent of which would be fifty thousand years. He would then see his path, leading either to Paradise or to Hell. And no owner of the camels who does not pay Zakat (would be spared) but a soft sandy plain would be set for him and they (the camels) would be made to pass over him till the last of them would be made to return till Allah would pronounce judgment among His servants during a day the extent of which would be fifty thousand years. He would then see his path leading him to Paradise or leading him to Hell. And no owner of the (cattle and) goats who does not pay Zakat (would be spared) but a soft sandy plain would be set for him, he would find none of them missing, with twisted horns, without horns, or with broken horns, and they will gore him with their horns and trample him with their hoofs and they would be made to pass over him till the last of them would be made to return till Allah would pronounce judgment among His servants, during a day the extent of which would be fdty thousand years, and he would see the paths leading to Paradise or to Hell. Suhail said: I do not know whether he made mention of the cows. They said: Messenger of Allah (may peace be upon him), what about the horses? He said: The horses have goodness in their foreheads (or he said) or goodness is ingrained in the foreheads of the horses (Suhail said: I am in doubt as to what was actually said) up till the Day of judgement. The horses are of three kinds. They are a source of reward to a person, they are a covering to a person, and they are a burden to a person. As for those which bring reward is that a person would get reward who rears them for the sake of Allah and trains them for Him, and nothing disappears in their stomachs but Allah would record for him a good deed. And if they were to graze in the meadow, they would eat nothing but Allah would record for him a reward. And if they were to drink water from the canal, with every drop that, would disappear in their stomachs there would be reward (for the owner). He went on describing till a reward was mentioned for their urine and dung. And if they pranced a course or two, there would be recorded a reward for every pace that they covered. As for one for whom they are a covering, he is the man who rears them for honour and dignity but does not forget the right of their backs and their stomachs, in plenty and adversity, As regards one for whom they are a burden, he is that who rears them for vainglory and showing off to the people; for him they are, the burden. They said: Messenger of Allah, what about asses? He said: Allah has not revealed to me anything in regards to it except this one comprehensive verse:" He who does an atom's weight of good will see it, and he who does an atom's weight of evil will see it" (xcix. 7).

Book 5, Number 2164:

This hadith has been narrated by Suhail b. Abu Salih with the same chain of transmitters, and he said he substituted the word aqsa' with 'adba' and said:" his side and his back," but he made no mention of his forehead.

Book 5, Number 2165:

This hadith has been narrated by Abu Huraira through another chain of transmitters: The Messenger of Allah (may peace be upon him) said:" When a person does not pay what is due to Allah or Sadaqa of his camels...." The rest of the hadith is the same.

Book 5, Number 2166:

Jabir b. 'Abdullah al-Ansari reported Allah's Messenger (may peace be upon him) as saying: The owner of a camel who does not pay what is due on it (would be punished in this way) that on the Day of Resurrection many more (along with his camel) would come and the owner would be made to sit on a soft sandy ground and they would trample him with their feet and hooves. And no owner of the cattle who does not pay what is due on them (would be spared the punishment) but on the Day of Resurrection, many more would come and he (the owner) would be made to sit on the soft sandy ground and would be gored by their horns and trampled under their feet. And no owner of the goats and sheep who does not pay what is due on them (would be spared of punishment) but many more would come on the Day of Resurrection and he (the owner) would be made to sit on a soft sandy ground and they would gore him with their horns and trample him under their hooves. And there would be more (among this flock of sheep and goat) without horns or with broken horns. And no owner of the treasure who does not pay its due but his treasure would come on the Day of Resurrection like a bald snake and would pursue him with its mouth open, and when it would come near he would run away from it, and he would be called thus:" Take your treasure which you concealed, for I do not need it." When he would find no way out he would put his hand in its mouth and it would gnaw it like a he-camel. Abu Zubair said: We heard Ubaid b. Umair saying this. We then asked Jabir b. 'Abdullah about this. And he also said like Ubaid b. Umair, Abu Zubair said: I heard 'Ubaid b. 'Umair saying: A man said: Messenger of Allah, what is due on camels? He said: Milking them near water, and lending of bucket (used for drawing water from it), or lending its male for mating with a she-camel and providing it as a ride for the sake of Allah.

Book 5, Number 2167:

Jabir b. Abdullah reported the Apostle of Allah (may peace be upon him) as saying: No owner of camels or cattle or flock of sheep or goats who does not pay his due (would be spared punishment) but would be made to sit on the Day of Resurrection on a soft sandy ground and the hoofed animals would trample him with their hoofs and gore him with their horns. And none of them on that day would be without horns, or with broken horns. We said: Messenger of. Allab, but what is due on them? He said: Lending of the male (for use) and lending of the bucket (used for drawing water for them) and for mating and milking them near water and providing them as a ride for the sake of Allah. And no owner of the property who does not pay Zakat (would be spared punishment) but it (his property) would turn into a bald snake and would follow its owner wherever he would go, and he would run away from it, and it would be said to him: That is your property about which you were stingy. And when he would find no other way out he would thrust his hand in its mouth and it would gnaw it like a male camel.

Chapter 7: PLEASING OF THE COLLECTOR

Book 5, Number 2168:

Jabir b. 'Abdullah reported: There came people from among the Bedouins to the Messenger of Allah (may peace be upon him) and said: Collectors of Sadaqa come to us and treat us unjustly. Upon this the Messenger of Allah (may peace be upon him) said: Please your collectors. Jarir said: Ever since I heard it from the Messenger of Allah (may peace be upon him) no collector had departed but was pleased with me.

Book 5, Number 2169:

This hadith has been narrated by Muhammad b. Isma'il with the same chain of transmitters.

Chapter 8: THE GRAVITY OF PUNISHMENT FOR ONE WHO DOES NOT PAY ZAKAT

Book 5, Number 2170:

Abu Dharr reported: I went to the Apostle of Allah (may peace be upon him) and he was sitting under the shade of the Ka'ba. As he saw me he said: By the Lord of the Ka'ba, they are the losers. I came there till I sat and I could not stay (longer) and (then) stood up. I said: Messenger of Allah, let my father, be ransom for you, who are they (the losers)? He said: They are those having a huge amount of wealth except so and so and (those who spend their wealth generously on them whom they find in front of them, behind them and on their right side and on their left side) and they are a few. And no owner of camels, or cattle or goat and sheep, who does not pay Zakat (would be spared punishment) but these (camels, cattle, goats and sheep) would come on the Day of Resurrection wearing more flesh and would gore him with their horns and trample them with their hooves. And when the last one would pass away, the first one would return (to trample him) till judgment would be pronounced among people.

Book 5, Number 2171:

Abu Dbarr reported: I went to the Apostle of Allah (may peace be upon him) and he was sitting under the shade of the Ka'ba, and the rest of the hadith it the same but for this that he (the Holy Prophet) said:" By Allah, in Whose hand is my life, no person on earth who dies and leaves behind camels, or cattle or goat and sheep, and does not pay Zakat (would be spared the punishment)."

Book 5, Number 2172:

Abu Huraira reported that the Prophet (may peace be upon him) said: Nothing is more delighting to me than this that Uhud should be of gold for me, and no dinar is left with me out of it before three nights pass except a dinar which I would set aside for the repayment of debt upon me.

Book 5, Number 2173:

Abu Huraira reported the same from the Prophet (may peace be upon him).

Chapter 9: EXHORTATION TO GIVE SADAQA

Book 5, Number 2174:

Abu Dharr reported: I walked with the Messenger of Allah (may peace be upon him) on the stony ground of Medina in the afternoon and we were looking at Uhud. The Messenger of Allah (way peace by upon him) said: Abu Dharr! I said: Messenger of Allah, I am here at thy beck and call. He said: What I desire is that Uhud be gold with me and three nights should pass and there is left with me any dinar but one coin which I would keep to pay debt. (I love) to spend it among the servants of Allah like this and he pointed in front of him, and on his right side and on his left side. We then proceeded on and he said: Abu Dharr. I said: At thy beck and call, Messenger of Allah. He (the Holy Prophet) said: The rich would be poor on the Day of Resurrection, but he who spent like this and like this and like this, and he pointed as at the first time. We again went on when he said. Abu Dharr, stay where you are till I come back to you. He (the Holy Prophet) then moved on till he disappeared from my sight He (Abu Dharr) said: I heard a sound and I heard a noise. I said (to myself): The Messenger of Allah (may peace be upon him) might have met (mishap or an enemy). I wished to follow him but I remembered his command for not departing till he would come back. So I waited for him, and when he came I made a mention of what I heard. He said: it was Gabriel, who came to me and said:" He who dies among your Ummah without associating Anything with Allah would enter Paradise. I said: Even if he committed fornication or theft? He said: Even if he committed fornication or theft.

Book 5, Number 2175:

Abu Dharr reported: I went out one night (and found) the Messenger of Allah (may peace be upon him) walking all alone. There was no man with him. I thought that he did not like anyone walking along with him. So I began to walk in the light of the moon. He, however turned his attention to me and saw me and said: Who is this? I said: It is Abu Dharr. Let Allah make me as ransom for you. He said: Abu Dharr, come on. He (Abu Dharr) said: So I walked along with him for some time and he said: The wealthy persons would have little (reward) on the Day of Resurrection, except upon whom Allah conferred goodness (wealth). He dispensed it to his right, left, in front of him and at his back (just as the wind diffuses fragrance) and did good with it (riches). I went along with him for some time when He said: Sit here. And he made me sit at a safe place and there were stones around it, and he said to me: Sit here till I come to you. He went away on the stony ground till I could not see him. He stayed away from me, and he prolonged his stay. Then I heard him as he came back and he was

saying: Even if he committed theft and even if he committed fornication. When he came I could not help asking him: Apostle of Allah, let Allah make me ransom for you, whom were you speaking on the stony ground? I heard nobody responding to you. He (the Holy Prophet) said: It was Gabriel who met me by the side of the stony ground and said: Give glad tidings to your Ummah that he who died without associating ought with Allah would go into Paradise. I said: Gabriel, even if he committed theft and fornication? He said: Yes. I said: Even it he committed theft and fornication? He said: Yes, I again said: Even if he committed theft and fornication? He said: Yes, even if he drank wine.
Chapter 10: HOARDERS OF WEALTH AND PUNISHMENT TO THEM
Book 5, Number 2176:
Ahnaf b. Qais reported: I came to Medina and when I was in the company of the grandees of Quraish a man with a crude body and an uncouth face wearing coarse clothes came there. He stood up before them and said: Give glad tidings to those whom who amass riches of the stones which would be heated in the Fire of Hell, and would be placed at the tick of the chest till it would project from the shoulder bone and would he put on the shoulder bone till it would project from the tick of his chest, and it (this stone) would continue passing and repassing (from one side to the other). He (the narrator) said: Then people hung their heads and I saw none among them giving any answer. He then returned and I followed him till he sat near a pillar. I said: I find that these (people) disliked what you said to them and they do not understand anything. My friend Abu'l-Qasim (Muhammad) (may peace he upon him) called me and I responded to him, and he said: Do you see Uhud? I saw the sun (shining) on me and I thought that he would send me on an errand for him. So I said: I see it. Upon this he said: Nothing would delight me more than this that I should have gold like it (equal to the bulk of Uhud), and I should spend it all except three dinars. (How sad it is) that they hoard worldly riches, and they know nothing. I said: What about you and your brothers Quraish? You do not go to thein for any need and do not accept anything from them. He said: By Allah, I neither beg anything from them (from worldly goods), nor do I ask them anything about religion till I meet my Allah and His Messenger.
Book 5, Number 2177:
Ahnaf b. Qais reported: While I was in the company of the (elites) of Quraiah, Abu Dharr came there and he was saying: Give glad tidings to the hoarders of riches that their backs would be branded (so deeply) that (the hot Iron) would come out of their sides, and when the backs of their necks would be branded, it would come out of their foreheads. He (Abu Dharr) then went away and sat down. I asked who he was. They said: He is Abu Dharr. I went to him and said to him: What is this that I heard from you which you were saying before? He said: I said nothing but only that which I heard from their Prophet (may peace be upon him). I again said: What do you say about this gift? He said: Take it, for today it is a help. But when it becomes a price for your religion, then abandon it.
Chapter 11: EXHORTATION TO SPEND AND TIDINGS TO HIM WHO SPENDS (ON GOOD DEEDS)
Book 5, Number 2178:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying that Allah, the Most Blessed and High, said: O son of Adam, spend. I will spend on you. The right hand of Allah is full and overflowing and in nothing would diminish it, by overspending day and night.
Book 5, Number 2179:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying that Allah said to him:" Spend, I will bestow upon you." And the Messenger of Allah (may peace be upon him) said: The right hand of Allah is full and spending (the riches) liberally during day and night will not diminish (the resources of Allah). Don't you see what (an enormous amount of resources) He has spent since He created the heaven and the earth, and what is in His right hand has not decreased? His Throne is upon the water. And in His other hand is death, and He elevates and degrades (whom He likes).
Chapter 12: EXCELLENCE OF SPENDING ON ONE'S FAMILY, AND SERVANT, AND SIN OF ONE WHO NEGLECTS OR WITHHOLDS THEIR SUBSISTENCE
Book 5, Number 2180:
Thauban reported Allah's Messenger (may peace be upon him) as saying: The most excellent dinar is one that a person spends on his family, and the dinar which he spends on his animal in Allah's path,

and the dinar he spends on his companions in Allah's path. Abu Qilaba (one of the narrators) said: He (the narrator) started with family, and then Abu Qilaba said: Who is the person with greater reward than a person who spends on young members of his family (and thus) preserves (saves them from want) (and by virtue of which) Allah brings profit for them and makes them rich.

Book 5, Number 2181:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Of the dinar you spend as a contribution in Allah's path, or to set free a slave, or as a sadaqa given to a needy, or to support your family, the one yielding the greatest reward is that which you spent on your family.

Book 5, Number 2182:

Khaithama reported: While we were sitting in the company of 'Abdullah b. 'Umar there came in his steward. He (Ibn 'Umar) said: Have you supplied the provision to the slaves? He said: No. Upon this he said: Go and give (the provision) to them, for the Messenger of Allah (may peace be upon him) has said: This sin is enough for a man that he withholds the subsistence from one whose master he is.

Chapter 13: BEGINNING OF SPENDING FOR ONE'S OWN SELF, THEN FOR ONE'S FAMILY AND THEN FOR RELATIVES

Book 5, Number 2183:

Jabir reported: A person from the Banu 'Udhra set a slave free after his death. This news reached the Messenger of Allah (may peace be upon hhn). Upon this he said: Have you any property besides it? He said: No. Upon this he said: Who would buy (this slave) from me? Nulaim b. Abdullah bought it for eight hundred dirhams and (this amount was) brought to the Messenger of Allah (may peace be upon him) who returned it to him (the owner), and then said: Start with your own self and spend it on yourself, and if anything is left, it should be spent on your family, and if anything is left (after meeting the needs of the family) it should be spent on relatives, and if anything is left from the family, it should be spent like this, like this. And he was saying: In front of you, on your right and on your left.

Book 5, Number 2184:

Jabir reported that a person among the Ansar who was called Abu Madhkur granted posthumous freedom to his slave who was called Ya'qub. The rest of the hadith is the same.

Chapter 14: EXCELLENCE OF SPENDING AND GIVING SADAQA TO RELATIVES, TO WIFE, TO CHILDREN, AND PARENTS EVEN IF THEY ARE POLYTHEISTS

Book 5, Number 2185:

Anas b. Malik is reported as saying: Abu Talha was the one among the Ansar of Medina who possessed the largest property and among his property he valued most was his garden known as Bairaha' which was opposite the mosque, and the Messenger of Allah (may peace be upon him) often visited it and he drank of its sweet water. When this verse was revealed:" You will never attain righteousness till you give freely of what you Have" (iii. 91), Abu Talha got up and, going to Allah's Messenger (may peace be upon him), said: Allah says in His Book:" You will never attain righteousness till you give freely of what you love," and the dearest of my property is Bairaha' so I give it as Sadaqa to God from Whom I hope for reward for it and the treasure with Allah; so spend it, Messenger of Allah, on whatever purpose you deem it proper. The Messenger of Allah (may peace be upon him) said: Bravo I that is profit earning property. I have heard what you have said, but I think you should spend it on your nearest relatives. So Abu Talha distributed it among the neatest relatives and his cousins on his father's side.

Book 5, Number 2186:

Anas reported that when this verse was tevealed:" You will not attain righteousness till you give freely of what you love," Abu Talha said: I see that our Lord has demanded from us out of our property; so I make you a witness, Messenger of Allah. that I give my land known as Bairaha' for the sake of Allah. Upon this the Messenger of Allah (may peace be upon him) said: Give that to your relatives. So he gave it to Hassan b. Thabit and Ubayy b. Ka'b.

Book 5, Number 2187:

Maimuna bint Harith reported that she set free a slave-girl during the lifetime of the Messenger of Allah (may peace be upon him) and she made a mention of that to the Messenger of Allah (may peace

be upon him) and he said: Had you gives her to your maternal uncles, you would have a greater reward.
Book 5, Number 2188:
Zainab, the wife of 'Abdullah (b. Mas'ud), reported that the Messenger of Allah (may peace be upon him) said: 0 women, give sadaqa even though it be some of your jewellery. She returned to 'Abdullah and said: You are a person with empty hands, whereas the Messenger of Allah (may peace be upon him) has commanded us to give sadaqa, so better go to him and ask and if this will suffice for me; otherwise I shall give it to someone else. 'Abdullah said to me (his wife): You better go yourself. So I went and there was another woman of the Ansar at the door of the Messenger of Allah (may peace be upon him) having the same porpose as I had. Now Allah's Messenger (may peace be upon him) was invested with awe (so we did not like to knock). Then Bilal came out and we said to him: Go to the Messenger of Allah (may peace be upon him) and inform him that there are two women at the door asking him whether it will serve them to give sadaqa to their spouses and to orphans who are under their charge, but do not inform him who we are. Bilal went to the Messenger of Allah (may peace be upon him) and asked him (what these women had instructed him to ask). The Messenger of Allah (may peace be upon him) asked him who these women were. He (Bilal) said: They are women from Ansar and Zainab. Upon this the Messenger of Allah (may peace be upon him) said: Which of the Zainabs? He said: The wife of 'Abdullah. The Messenger of Allah (may peace be upon him) said: There are two rewards for them, the reward of kinship and the reward of Sadaqa.
Book 5, Number 2189:
A hadith like this has been narrated on the authority of Zainab the wife of 'Abdullah, and she said: I was in the mosque and the Prophet of Allah (may peace be upon him) saw me and said: Give Sadaqa even though it is out of your jewellery. The rest of the hadith is the same.
Book 5, Number 2190:
Umm Salama said: I asked the Messenger of Allah (may peace be upon him) whether there is a reward for me if I spend oh Abu Salama's sons, and I am not going to abandon them in this state (of helplessness) for they are my sons. He (the Holy Prophet) said: Yes. For you is the reward for what you spend on them.
Book 5, Number 2191:
This hadith has been narrated by Ibn 'Urwa with the same chain of transmitters.
Book 5, Number 2192:
Abu Mas'ud reported Allah's Messenger (way peace be upon him) as saying: When a Muslim spends on his family seeking reward for it from Allah, it counts for him as sadaqa.
Book 5, Number 2193:
This hadith has been narrated by Shu'ba with the same chain of transmitters.
Book 5, Number 2194:
Asma' daughter of Abu Bakr reported: I said: Messenger of Allah, my mother, who is inclined or scared has come to me. Should I (even An her position of being opposed to Islam) treat her well? He said: Yes.
Book 5, Number 2195:
Asma' bint Abu Bakr reported: My mother who was a polytheist came to me when he (the Holy Prophet) entered into treaty with, the Quraish (of Mecca). I inquired from the Messenger of Allah (may peace be upon him) saying: Messenger of Allah, there has come to me my mother and she is inclined; should I (in this state of her mind) show her kindness? He said: Yes, treat her kindly.
Chapter 15: GETTING OF REWARD FOR SADAQA FOR THE DEAD GIVEN ON HIS OR HER BEHALF
Book 5, Number 2196:
'A'isha said that a person came to the Apostle of Allah (may peace be upon him) and said: My mother died suddenly without having made any will. I think she would have definitely given Sadaqa if she had been able to speak. Would she have a reward if I gave Sadaqa on her behalf? He (the Holy Prophet) said: Yes. This hadith has been narrated on the authority of Hisham with the same chain of

transmitters. And in the hadith transmitted by Abu Usama the words are:" She did not make any will," as it has been reported by Ibn Bishr, but it was not reported by the rest of the narrators.
Chapter 16: SADAQA INCLUDES ALL TYPES OF GOOD ACTS
Book 5, Number 2197:
Hudhaifa and Abu Shaiba reported Allah's Messenger (may peace be upon him) as saying: Every act of goodness is sadaqa.
Book 5, Number 2198:
Abu Dharr reported: some of the people from among the Companions of the Apostle of Allah (may peace be upon him) said to him: Messenger of Allah, the rich have taken away (air the) reward. They observe prayer as we do; they keep the fasts as we keep, and tray give Sadaqa out of their surplus riches. Upon this he (the Holy Prophet) said: Has Allah not prescribed for you (a course) by following which you can (also) do sadaqa? In every declaration of the glorification of Allah (i. e. saying Subhan Allah) there is a Sadaqa, and every Takbir (i. e. saying Allah-O-Akbar) is a sadaqa, and every praise of His (saying al-Hamdu Lillah) is a Sadaqa and every declaration that He is One (La illha ill-Allah) is a sadaqa, and enjoining of good is a sadaqa, and forbidding of that which is evil is a Sadaqa, and in man's sexual Intercourse (with his wife,) there is a Sadaqa. They (the Companions) said: Messenger of Allah, is there reward for him who satisfies his sexual passion among us? He said: Tell me, if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward.
Book 5, Number 2199:
'A'isha reported Allah's Messenger (may peace be upon him) as saying: Every one of the children of Adam has been created with three hundred and sixty joints; so he who declares the Glory of Allah, praises Allah, declares Allah to be One, Glorifies Allah, and seeks forgiveness from Allah, and removes stone, or thorn, or bone from people's path, and enjoins what is good and forbids from evil, to the number of those three hundred and sixty-four, will walk that day haviing removed himself from Hell.
Book 5, Number 2200:
This hadith has been narrated on the authority of Zaid with the same chain of transmitters except with (a slight) change of words (i. e. he [the Holy Prophet]) said: Or he enjoined what is good,... and said: He enters the evening [ie. he walks till eveningl.
Book 5, Number 2201:
This hadith has been narrated by 'A'isha through anothr chain of transmitters in which she reported Allah's Messenger (may peace be ulon him) as saying:" Every man is created" ; the rest of the hadith is the same and he said:" He walks on that day."
Book 5, Number 2202:
Sa'id b. Abu Burda reported on the authority of his grandfather that the Apostle of Allah (may peace be upon him) said: Giving of Sadaqa is essential for every Muslim. It was said (to him): What do you say of him who does not find (the means) to do so? He said: Let him work with both his hands, thus doing benefit to himself and give Sadaqa. It was said to him: What about him who does not have (the means) to do so? He said: Then let him assist the needy, the aggrieved. It was said: What do you say of one who cannot even do this? He said: Then he should enjoin what is reputable or what is good. He said: What about him if he cannot do that? He (the Holy Prophet) said: He should then abstain from evil, for verify that is Sadaqa on his behalf.
Book 5, Number 2203:
This hadith has been narrated by Shu'ba with the same chain of transmitters.
Book 5, Number 2204:
Hammam b. Munabbih reported that-this is out of (those ahadith) which Abu Huraira narrated to us from Muhammad, the Messenger of Allah (may peace be upon him). And he while making a mention of ahadith reported from Allah's Messenger (may peace be upon him) said this: Sadaqa is due on every joint of a person, every day the sun rises. Administering of justice between two men is also a Sadaqa. And assisting a man to ride upon his beast, or helping him load his luggage upon it, is a

Sadaqa; and a good word is a Sadaqa; and every step that you take towards prayer is a Sadaqa, and removing of harmful things from the pathway is a Sadaqa.

Chapter 17: CONCERNING ONE WHO SPENDS AND WHO WITHHOLDS

Book 5, Number 2205:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is never a day wherein servants (of God) get up at morn, but are not visited by two angels. One of them says: 0 Allah, give him more who spends (for the sake of Allah), and the other says: 0 Allah, bring destruction to one who withholds.

Book 5, Number 2206:

Haritha b. Wahb reported Allah's Messenger (may peace be upon him) as saying: Give Sadaqa for a time is about to come when a person would walk with alms and the one whom it is to be given would say: Had you brought it yesterday, I would have accepted it. For the present I do not need it. (And the giver of Sadaqa) I would not find anyone to accept it.

Book 5, Number 2207:

Abu Musa reported Allah's Messenger (may peace be upon him) as saying: There would come a time for the people when a person would roam about with Sadaqa of gold, but he would find no one to accept it from him. And a man would be seen followed by forty women seeking refuge with him on account of the scarcity of males and abundance of females."

Book 5, Number 2208:

Abu Huraira reported Allah's Messenger (way peace be upon him) as saying: The Last Hour will not come before wealth becomes abundant and overflowing, so much so that a man takes Zakat out of his property and cannot find anyone to accept it from him and till the land of Arabia becomes meadows and rivers.

Book 5, Number 2209:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The Last Hour will not come till wealth is abundant and overflowing, so much so that the owner of the property will think as to who will accept Sadaqa from him, and a person would be called to accept Sadaqa and he would say: I do not need it.

Book 5, Number 2210:

Abu Huraira reported Allah's Messenaer (may peace be upon him) as saying: The earth will vomit long pieces of its liver like columns of gold and silver, and the murderer will come and say: It was for this that I committed murder. The breaker of family ties will come and say: It was for this that I broke the family ties; and the thief will come and say: It is for this that my hands were cut off. They will then leave it and will not take anything out of it.

Chapter 18: ACCEPTANCE OF SADAQA BY HONEST WORK AND ITS GROWTH

Book 5, Number 2211:

Abu Huraira reported Allah's Messenger (tray peace be upon him) as saying: If anyone gives as Sadaqa the equivalent of a date from that (earning) earned honestly, for Allah accepts that which is lawful, the Lord would accept it with His Right Hand, and even if it is a date, it would foster in the Hand of the lord, as one of you fosters his colt, till it becomes bigger than a mountain.

Book 5, Number 2212:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: No one gives Sadaqa of a date out of his honest earning, but Allah accepts it with His Right Hand, and then fosters it as one of you fosters the colt or a young she-camel, till it becomes like a mountain or even greater.

Book 5, Number 2213:

This hadith has been narrated through another chain of transmitters with a change of words. In the hadith transmitted Rauh (the words are):" Out of the honest earning and its spending at what is its (due) right" ; and in the hadith transmitted by Sulaiman (the words are):" And its spending at its proper place."

Book 5, Number 2214:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: 0 people, Allah is Good and He therefore, accepts only that which is good. And Allah commanded the believers as He

commanded the Messengers by saying:" O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do" (xxiii. 51). And He said: ' 0 those who believe, eat of the good things that We gave you" (ii. 172) He then made a mention of a person who travels widely, his hair dishevelled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication):" O Lord,0 Lord," whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted?

Chapter 19: EXHORTATION TO SADAQA EVEN THOUGH IT IS HALF A DATE, OR A GOOD WORD, FOR THEY ARE PROTECTION AGAINST FIRE

Book 5, Number 2215:

'Adi b. Hatim reported that he heard Allah's Messenger (way peace be upon him) as saying: He who among you can protect himself against Fire, he should do so, even if it should be with half a date.

Book 5, Number 2216:

'Adi b. Hatim reported Allah's Messenger (may peace be upon him) as saying: Allah will speak with everyone amongst you without any interpreter between them. He (the man) would see towards his right and would not find anything but (the deeds) which he had done before, and he would see towards the left and would not find anything but (the deeds) which he had done before. He would see in front of him and would find nothing but Fire just before his face. So protect (yourselves) against Fire even if it is with the help of half a date. A hadith like this has been transmitted by Khaithama and addition has been made in this of (these words) ;" Even if it is with a good word."

Book 5, Number 2217:

'Adi b. Hatim reported that the Messenger of Allah (may peace be upon him) made a mention of Fire. He turned his face aside and diverted his attention and then said: Guard (yourselves) against Fire. He turned his face and diverted his attention till we thought as if he were (actually seeing it and then said: Protect yourselves against Fire even if it is with half a date, and he who does not find it, (he should do so) with pleasant words. Abu Kuraib did not mention the word: (as if).

Book 5, Number 2218:

Adi b. Hatim reported that the Messenger of Allah (may peace be upon him) made a mention of the Fire and sought refuge (with Allah against it). He turned aside his face three times and then said: Protect yourselves against Fire even if with half a date. But if you fail to find it (then protect yourselves against Fire) with the help of a pleasant word).

Book 5, Number 2219:

Mundhir b. Jarir reported on the authority of his father: While we were in the company of the Messenger of Allah (may peace be upon him) in the early hours of the morning, some people came there (who) were barefooted, naked, wearing striped woollen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay, all of them, belonged to the tribe of Mudar. The colour of the face of the Messenger of Allah (may peace be upon him) underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilal (to pronounce Adhan). He pronounced Adhan and Iqima, and he (the Holy Prophet) observed prayer (along with his Companion) and then addressed (them reciting verses of the Holy Qur'an): "' 0 people, fear your Lord, Who created you from a single being" to the end of the verse," Allah is ever a Watcher over you" (iv. 1). (He then recited) a verse of Sura Hashr:" Fear Allah. and let every soul consider that which it sends forth for the morrow and fear Allah" (lix. 18). (Then the audience began to vie with one another in giving charity.) Some donated a dinar, others a dirham, still others clothes, some donated a sa' of wheat, some a sa' of dates; till he (the Holy Prophet) said: (Bring) even if it is half a date. Then a person from among the Ansar came there with a money bag which his hands could scarcely lift; in fact, they could not (lift). Then the people followed continuously, till I saw two heaps of eatables and clothes, and I saw the face of the Messenger (may peace be upon him) glistening, like gold (on account of joy). The Messenger of Allah (may peace be upon him) said: He who sets a good precedent in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards; and he who sets in Islam an evil precedent, there is upon him the burden of that, and the burden of him also who acted upon it subsequently, without any deduction from their burden.

Book 5, Number 2220:
This hadith has been narrated on the authority of Mandhir through another chain of transmitters. And the hadith transmitted by Ibn Mu'adh contains an addition:" He then observed the noon prayer and then gave the sermon."
Book 5, Number 2221:
Mundhir b. Jarir narrated on the authority of his father: When we were sitting in the company of the Apostle of Allah (may peace be upon him). There came people dressed in striped woollen clothes, and the rest of the hadith in the same, and there (it is also mentioned):" He observed the Zuhr prayer and then climbed up a small pulpit, praised Allah, lauded Him, and then said: Verily Allah in His Book has revealed: 'O people, fear your Lord, ' etc." (iv. 1).
Book 5, Number 2222:
Jarir b. 'Abdullah reported: People came to to the Messenger of Allah (may peace be upon him) and they ware dressed in woollen clothes. He (the Holy Prophet) saw their dismal state, as they were suffering from want and the rest of the hadith is the same.
Chapter 20: THE LABOURER SHOULD GIVE CHARITY OUT OF HIS WAGES AND IT IS SEVERELY FORBIDDEN TO BELITTLE ONE WHO CONTRIBUTES LESS
Book 5, Number 2223:
Abu Mas'ud reported: We were commanded to give charity (despite the fact.) that we were coolies. Abu 'Aqil donated half a sa'. And there came another man with more than this. The hypocrites said: Verily Allah does not stand in need of the charity of this, and the second one has done nothing but only made a show (of his charity). Then this verse was revealed." Those who scoff at the voluntary givers of charity among the believers as well as those who cannot find anything (to give) but with their hard labour" (ix. 80). And Bishr did not utter the word Muttawwi'in.
Book 5, Number 2224:
This hadith has been narrated by Shu'ba with the same chain of transmitters and in the hadith transmitted by Sa'id b. al Rabi (the words are):" We used to carry loads on our backs."
Chapter 21: EXCELLENCE OF GIVING A GIFT
Book 5, Number 2225:
It is narrated on the authority of Abu Huraira (that the Messenger of Allah) said: Of course the person who gives to the family a she-camel as a gift, which gives milk morning and evening equal to a large bowl, its reward (the reward of the gift) is great.
Book 5, Number 2226:
Abu Huraira reported that the Apostle of Allah (may peace be upon him) forbade (to do certain things) and then he made a mention of certain habits and said: He who gives a she-camel as a gift, for him is the reward (of the gift) both morn- ing and evening-a reward for drinking milk in the morning and a reward for drinking milk in the evening.
Chapter 22: THE LIKENESS OF ONE WHO SPENDS (IN THE PATH OF ALLAH) AND ONE WHO WITHHOLDS
Book 5, Number 2227:
Abu Haraira reported that the likeness of one who spends or one who gives charity is that of a person who has two cloaks or two coats-of-mail over him right from the breast to the collar bones. And when the spender (and the other narrator said, when the giver of charity) makes up his mind to give charity, it (coat-mail) becomes expanded for him. But when a miserly person intends to spend, it contracts and every ring grips the place where it is. For the giver of charity, this coat-of. mail expands to cover his whole body and obliterates even his footprints. Abu Huraira said: (The miserly man) tries to expand it (the coat-of-mail) but it does not expand.
Book 5, Number 2228:
Abu Haraira reported that the Messenger of Allah (may peace be upon him) gave similitudes of a miserly man and the giver of charity as two persons who have two coats-of-mail over them with their hands pressed closely to their breasts and their collar bones. Whenever the giver of charity gives charity it (the coat-of mail) expands so much as to cover his finger tips and obliterate his foot prints. And whenever the miserly person intends to give charity (the coat-of-mail) contracts and every ring

grips the place where it is. He (Abu Huraira) said: I saw the Messenger of Allah (may peace be upon him) saying with fingers in the opening of his shirt:" If you had seen him trying to expand it, it will not expand."

Book 5, Number 2229:

Abu Haraira reported Allah's Messenger (may peace be upon him) as-saying:. The similitude of a miserly man and the giver of charity is that of two persons with coatsof mail over them; when the giver of charity intends to give charity, it expands over him (to much so) that the footprints are also obliterated. And when the miserly man intends to give charity, it contracts over him, and his hands are tied up to his collar bone, and every ring is fixed up to another. He (the narrator) said: I heard the Messenger of Allah (may peace be upon him) as saying: He would try to expand it. but he would not be able to do so.

Chapter 23: PROOF OF REWARD FOR THE GIVER OF CHARITY EVEN IF IT GOES INTO THE HANDS OF AN UNDESERVING PERSON

Book 5, Number 2230:

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: A man expressed his intention to give charity, so he came out with charity and placed it in the hand of an adulteress. In the morning, the people were talking and saying: charity was given to an adulteress last night. He (the giver of Sadaqa) said: 0 Allah, to Thee be the praise-to an adulteress. He then again expressed his intention to give charity; so he went out with the charity and placed it in the hand of a rich person. In the morning the people were talking and saying: Charity was given to a rich person. He (the giver of charity) said: 0 Allah, to Thee be the praise-to a well-to-do person. He then expressed his intention to give charity, so he went out with charity and placed it in the hand of a thief. In the morning, the people were talking and saying: Charity was given to a thief. So (one of the persons) said: 0 Allah, to Thee be the praise (what a misfortune it is that charity has been given to) the adulteress, to a rich person. to a thief! There came (the angel to him) and he was told: Your charity has been accepted. As for the adulteress (the charity might become the means) whereby she might restrain herself from fornication. The rich man might perhaps learn a lesson and spend from what Allah has given him, and the thief might thereby refrain from committing theft.

Chapter 24: THE REWARD FOR AN HONEST TRUSTEE AND FOR THE WOMAN AS SHE GIVES CHARITY FROM THE HOUSEHOLD OF HER HUSBAND EITHER WITH HIS EXPLICIT SANCTION OR AS IT IS CUSTOMARY

Book 5, Number 2231:

Abu Musa reported Allah's Apostle (may peace be upon him) as saying: The honest Muslim trustee who spends (sometimes he said" who gives") what he is commanded to do and he gives that in full with his heart overflowing with cheerfulness and he gives it to one to whom he is ordered, he is one of the givers of charity.

Book 5, Number 2232:

'A'isha reported Allah's Messenger (may peace be upon him) as saying: When a woman gives in charity some of the food in her house, without causing any damage, there is reward for her for whatever she has given, and a reward for her husband for what he earned. The same applies to the trustee. In no respect does the one diminish the reward of the other.

Book 5, Number 2233:

This hadith has been narrated by Mansur with the same chain of transmitters (with this alteration of words):" from the food of her husband".

Book 5, Number 2234:

'A'isha reported Allah's Messenger (may peace be upon him) as saying: When a woman spends (something as Sadaqa) out of the household of her husband without causing any damage, there is a reward for her and for him too like it for whatever he earned, and for her (for the wife) because of her spending (for the sake of Allah), and for the trustee also (there is a reward like it), without any reduction from their rewards.

Book 5, Number 2235:

This hadith has been narratedby A'mash with the same chain of transmitters.

Book 5, Number 2236:
Umair, the freed slave of Abi'l-Lahm reported: 1 was the slave (of Abi'l-Lahm). I asked the Messenger of Allah (may peace be upon him) if I could give some charity out of my master's wealth. He said: Yes, and the reward is half and half between you two.
Book 5, Number 2237:
'Umair, the freed slave of Abi'l-Lahm, said: My master commanded me to cut some meat in strips; (as I was doing it) a poor man came to me and I gave him some of it to eat. My master came to know of that, and he beat me. I came to the Messenger of Allah (may peace be upon him) and narrated it to him. He (the Holy Prophet) summoned him and said: Why did you beat him? He (Abi'l-Lahm) said: He gives away my food without being commanded to do so. Upon this he (the Holy Prophet) sbid: The reward would be shared by you two.
Book 5, Number 2238:
Hammam b. Munabbih said: These are some of the a hadith of Muhammad. the Messenger of Allah (may peace be upon him), transmitted to us on the authority of Abu Huraira. So he narrated one hadith out of them (as this): The Messenger of Allah (may peace be upon him) said: No woman should observe fast when her spouse is present (in the house) but with his permission. And she should not admit any (mahram) in his house, while he (her husband) is present, but with his permission. And whatever she spends from his earnings without his sanction, for him is half the reward.
Chapter 25: CONCERNING THE COLLECTION OF SADAQA AND DOING OF GOOD DEEDS
Book 5, Number 2239:
Abu Huraira reported Allah's Messenger (may peace be upon him) assaying: If anyone contributes a pair of anything for the sake of Allah, he would be invited to enter Paradise (with these words): O servant of Allah. it is good (for you). These who engage in prayer will he invited to enter by the gate of prayer; those who take part in Jihad will be Invited to enter by the gate of Jihad; those wto give charity will be invited to enter by the gate of charity; and those who observe fast will be invited to enter by the gate ar-Rayyan. Abu Bakr Siddiq said: Messenger of Allah, is it necessary that a person be invited through one of these gates? Will anyone he invited to enter by all those gates? The Messenger of Allah (way peace be upon him) said: Yes, and I hope you will be one of them.
Book 5, Number 2240:
This hadith has been narrated by Zuhri through another chain of transmitters.
Book 5, Number 2241:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who spent pairs for the sake of Allah, the guardians of Paradise would call him, (in fact) every guardian of the door (of Paradise would welcome him saying): O, so and so, come on. Upon this Abu Bakr said: Messenger of Allah, (it means) there would be no distress on this person. The Messenger of Allah (may peace be upon him) said. I hope you would be among them.
Book 5, Number 2242:
Abu Huraira reported that the Messenger of Allah (may peace be upon him) said: Who has observed fast among you today? Abu Bakr (Allah be pleased with him) replied: It is I. He (the Holy Prophet again) said: Who among you follow. ed the bier today? Abu Bakr (Allah be pleased with him) replied: It is I. He (the Holy Prophet again) said: Who among you led a poor man today? Abu Bakr (Allah he pleased with him) replied: It is I. He (again) said: Who among you visited an invalid today? Abu Bakr (Allah be pleased with him) said: It is I. Upon this the Messenger of Allah (may peace be upon him) said: Anyone in whom (these good deeds) are combined will certainly, enter paradise.
Chapter 26: EXHORTATION TO SPEND (FOR THE SAKE OF ALLAH) AND DISAPPROVAL OF CALCULATING (THE ARTICLES OF CHARITY)
Book 5, Number 2243:
Asma', daughter of Abu Bakr (Allah be pleated with him), reported: The Messenger of Allah (may peace be upon him) said to me: Spend, and do not calculate, or otherwise Allah would also calculate in your case.
Book 5, Number 2244:

Asma' reported Allah's Messenger (way peace be upon him) as saying (to her): Spend and do not calculate, (for) Allah would calculate in your case; and do not hoard, otherwise Allah would be withholding from you.

Book 5, Number 2245:

This hadith has been narrated on the authority of Asma' through another chain of transmitters.

Book 5, Number 2246:

Asma', daughter of Abu Bakr, reported that abe came to the Apostle of Allah (may peace he upon him) and said: Apostle of Allah, I have nothing with me, but only, that which is given to me by Zubair (for household expenses). Is there any sin for me if I spend out of that which is given to me (by Zabair)? Upon this he (the Holy Prophet) said: Spend according to your means; and do not hoard, for Allah will withhold from you.

Chapter 27: EXHORTATION TO GIVE CHARITY EVEN THOUGH IT IS SMALL (THE ONE WHO GIVES) SMALL AMOUNT SHOULD NEITHER BE DISCOURAGED NOR LOOKED DOWN UPON

Book 5, Number 2247:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: 0 Muslim women, none of you should consider even a sheep's trotter too insignificant to give to her neighbour.

Chapter 28: EXCELLENCE OF GIVING SADAQA SECRETLY

Book 5, Number 2248:

Abu Huraira reported that the Apostle of Allah (may peace be upon him) had said: Seven are (the persons) whom Allah would give protection with His Shade on the Day when there would be no shade but that of Him (i. e. on the Day of Judgment, and they are): a just ruler, a youth who grew up with the worship of Allah; a person whose heart is attached to the mosques; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful woman of high rank seduces (for illicit relation), but he (rejects this offer by saying):" I fear Allah" ; a person who gives charity and conceals it (to such an extent) that the right hand does not know what the left has given: and a person who remembered Allah in privacy and his eyes shed tears.

Book 5, Number 2249:

This hadith has been narrated, on the authority, of Abu Huraira (with this change of words)." A person whose heart is attached to the mosque when he goes out of it till he returns to it."

Chapter 29: THE MOST EXCELI, ENT SADAQA IS THAT WHICH IS GIVEN WHEN ONE IS HEALTHY AND CLOSE-FISTED

Book 5, Number 2250:

Abu Huraira reported that there came a person to the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, which charity is the best? Upon this he said: That you should give charity (in a state when you are) healthy and close-fisted, one haunted by the fear of poverty, hoping to become rich (charity in such a state of health and mind is the best). And you must not defer (charity to such a length) that you are about to die and would he saying: This is for so and so, and this is for so and so. Lo, it has already come into (the possession of so and so).

Book 5, Number 2251:

Abu Huraira reported that a person came to the Apostle of Allah (may peace be upon him) and said: Messenger of Allah, which charity is the greatest in reward? (The Holy Prophet said): By your father, beware, you should give charity (in a state when you are) healthy and close-fisted, haunted by the fear of poverty, and still hoping to live (as rich). And you must not defer charity (to the time) when you are about to die, and would then say:" This is for so and so, and this for so and so." It has already become the possession of so and so.

Book 5, Number 2252:

This hadith has been narrated with the same chain of transmitters except with this change (of words):" Which charity is most excellent?"

Chapter 30: CONCERNING THE STATEMENT THAT THE UPPER HAND IS BETTER THAN, THE LOWER HAND, AND THE UPPER HAND IS THAT WHICH GIVES AND THE LOWER ONE IS THAT WHICH RECEIVES

Book 5, Number 2253:
Abdullah b. Umar reported that as Allah's Messenger (may peace be upon him) was sitting on the pulpit and talking about Sadaqa and abstention from begging, he said: The upper hand is better than the lower one, the upper being the one which bestows and the lower one which begs.
Book 5, Number 2254:
Hakim b. Hizam reported Allah's Messenger (may peace be upon him) having said this: The most excellent Sadaqa or the best of Sadaqa is that after giving which the (giver) remains rich and the upper hand is better than the lower hand, and begin from the members of your household.
Book 5, Number 2255:
Hakim b. Hizam reported: I begged the Apostle of Allah (may peace be upon him), and he gave me. I again begged, he again gave me. I again begged, he again gave me, and then said: This property is green and sweet; he who receives it with a cheerful heart is blessed in it, and he who receives it with an avaricious mind would not be blessed in it, he being like one who eats without being satisfied, and the upper hand is better thad the lower hand.
Book 5, Number 2256:
Abu Umama reported Allah's Messenger (may peace be upon him) as saying: 0 son of Adam, it is better for you if you spend your surplus (wealth), but if you withhold it, it is evil for you. There is (however) no reproach for you (if you withhold means necessary) for a living. And begin (charity) with your dependants; and the upper hand is better than the lower hand.
Chapter 31: IT IS FORBIDDEN TO BEG
Book 5, Number 2257:
Mu'awiya said: Be cautious about ahadith except those which were current during the reign of Umar, for he exhorted people to ftar Allah, the Exalted and majestic. I heard the Messenger of Allah (may peace be upon him) as saying: He upon whom Allah intends to bestow goodness, He confers upon him an insight in religion; and I heard the Messenger of Allah (way peace be upon him) as saying: I am the treasurer. To one whom I give out of (my own) sweet will, he would be blessed in that, but he whom I give (yielding to his constant begging and for his covetousness is like one who would eat, but would not be satisfied.
Book 5, Number 2258:
Mu'awiya reported AUah's Messenger (may prom be upon him) as saying: Do not beg importunately, for, I swear by Allah, none of you who asks me for anything and manages to get what he asks for when I disapprove td it will he be blessed in that which I give him.
Book 5, Number 2259:
'Amr b. Dinar reported from Wahb b. Munabbih: I went to his house in San'a' and he offered me nuts grown in his house to eat. And his brother said: I heard Mu'awiya b. Abu Sufyan saying that he had heard the Messenger of Allah (may peace be upon him) as saying, and then he made a mention (of a hadith) like one mentioned above.
Book 5, Number 2260:
Abd al-Rahman b. Auf reported: I heard Mu'awiya b. Abu Sufyan saying in an address that he had heard the Messenger of Allah (may peace be upon him) as saying: He to whom Allah intends to do good, He gives him insight into religion. And I am only the distributor while Allah is the Bestower.
Chapter 32: MISKIN (POOR MAN) IS ONE WHO DOES NOT FIND ENOUGH TO SATISFY HIM AND THE PROPLR DO NOT CONSIDER HIM (NEEDY) AS TO GIVE HIM CHARITY
Book 5, Number 2261:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The poor man (miskin) is not the one who goes round to the people and is dismissed with one or two morsels. and one or two dates. They (the Prophet's Companions) said: Messenger of Allah, then who is miskin? He said: He who does not get enough to satisfy him, and he is not considered so (as to elicit the attention of the benevolent people), so that charity way be given to him. and he does not beg anything from people.
Book 5, Number 2262:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Miskin is not he who is dismissed with one or two dates, and with one morsel or two morsels. (In fact) miskin is he who

abstains (from begging). Read if you so desire (the verse):" They beg not of men importunately)" (ii. 273). This hadith has been narrated through another chain of transmitters.

Chapter 33: DISAPPROVAL OF BEGGING FROM PEOPLE

Book 5, Number 2263:

Hamza. son of 'Abdullah, reported on the authority of his father that the Apostle of Allah (may peace be upon him) said: When a man is always begging from people. he would meet Allah (in a state) that there would be no flesh on his face.

Book 5, Number 2264:

This hadith has been narrated on the authority of the brother of Zuhri with the same chain of transmitters, but no mention has been made of the word" muz'a" (piece).

Book 5, Number 2265:

Hamza b. 'Abdullah b. Umar heard his father cay that the Messenger of Allah (may peace be upon him) had said: The person would continue begging from people till he would come on the Day of Resurrection and there would be no flesh on his face.

Book 5, Number 2266:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who begs the riches of others to increase his own is asking only for live coals, so let him ask a little or much.

Book 5, Number 2267:

Abu Huraira is reported to have heard the Messenger of Allah (may peace be upon him) as saying: It is letter for one among you to bring a load of firewood on his back and give charity out of it (and satisfy his own need) and be independent of people, than that he should beg from people, whether they give him anything or refuse him. Verily the upper hand is better than the lower hand, and begin (charity) with your dependants.

Book 5, Number 2268:

Qais b. Abu Hizam reported: We came to Abu Huraira and he told Allah's Messenger (may peace be upon him) having said this: By Allah, (it is better) that one among you should go and bring a load of firewood on his back and he should sell it, and the rest of the hadith was narrated (like the previous one).

Book 5, Number 2269:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: It is better for any one of you to tie a bundle of firewood and carry it on his back and sell it than to beg a person, he may give or may refuse.

Book 5, Number 2270:

Malik al-Ashja'i reported: We, nine, eight or seven men, were in the company of the Messenger of Allah (may peace be upon him) and he said: Why don't you pledge allegiance to the Messenger of Allah? -while we had recently pledged allegiance. So we said: Messenger of Allah, we have already pledged allegiance to you. He again said: Why don't you pledge allegiance to the Messenger of Allah? And we said: Messenger of Allah, we have already pledged allegiance to you. He again said: Why don't you pledge allegiance to the Messenger of Allah? We stretched our hands and said: Messenger of Allah. we have already pledged allegiance to you. Now tell (on what things) should we pledge allegiance to you. He said I (You must pledge allegiance) that you would worship Allah only and would not associate with Him anything, (and observe) five prayers, and obey- (and he said onething in an undertone) -that you would not beg people of anything. (And as a consequence of that) I saw that some of these people did not ask anyone to pick up the whip for them if it fell down.

Chapter 34: ONE FOR WHOM BEGGING IS PERMISSIBLE

Book 5, Number 2271:

Qabisa b. Mukhariq al-Hilali said: I was under debt and I came to the Messenger of Allah (may peace be upon him) and begged from him regarding it. He said: Wait till we receive Sadaqa, so that we order that to be given to you. He again said: Qabisa, begging is not permissible but for one of the three (classes) of persons: one who has incurred debt, for him begging is permissible till he pays that off, after which he must stop it; a man whose property has been destroyed by a calamity which has smitten him, for him begging is permissible till he gets what will support life, or will provide him reasonable

subsistence; and a person who has been smitten by poverty. the genuineness of which is confirmed by three intelligent members of this peoples for him begging is permissible till he gets what will support him, or will provide him subsistence. Qabisa, besides these three (every other reason) for begging is forbidden, and one who engages in such consumes that what is forbidden.

Chapter 35: PERMISSIBILITY TO ACCEPT WHAT IS GIVEN WITHOUT BEGGING, OR WITHOUT BEING AVARICIOUS

Book 5, Number 2272:

Salim b. Abdullah b. 'Umar reported on the authority of his father ('Abdullah b. 'Umar) that he had heard 'Umar b. Khattab (Allah be pleased with him) saying: The Messenger of Allah (may peace be upon him) gave me a gift, but I said: Give it to one who needs it more than I. He gave me wealth for the second time but I said: Give it to one who needs it more than I. Upon this the Messenger of Allah (may peace be upon him) said: Take out of this wealth which comes to you without your being avaricious and without begging, but in other circumstance's do not let your heart hanker after it.

Book 5, Number 2273:

Salim b. 'Abdullah reported on the authority of his father that the Messenger of Allah (may peace be upon him) gave to 'Umar b. Khattab some gift. Umar said to him: Messenger of Allah, give it to one who needs it more than I. Upon this the Messenger of Allah (may peace be upon him) said: Take it; either keep it with you or give it as a charity, and whatever comes to you in the form of this type of wealth, without your being avaricious or begging for it, accept it, but in other circumstances do not let your heart hanker after it. And it was on account of this that Ibn 'Umar never begged anything from anyone, nor refused anything given to him.

Book 5, Number 2274:

This hadith has been narrated by Abdullah b. al-Sa'di from 'Umar b. al-Khattab who heard it from the Messenger of Allah (may peace be upon him).

Book 5, Number 2275:

Ibn al-Sa'di Maliki reported: 'Umar b. Khattab (Allah be pleased with him) appointed me as a collector of Sadaqa. When I had finished that (the task assigned to me) and I handed over that to him (to 'Umar), he commanded me to (accept) some remuneration (for the work). I said: I performed this duty for Allah and my reward is with Allah. He said: Take whatever has been given to you, for I also performed this duty during the time of the Messenger of Allah (may peace be upon him). He assigned me the task of a collector and I said as you say, and the Messenger of Allah (may peace be upon him) said to me: When you are given anything without your begging for it, (then accept it), eat it and give it in charity.

Book 5, Number 2276:

Ibn al-Sa'di reported: 'Umar b. Khattab (Allah be pleased with him) appointed me as a collector of Sadaqat. The rest of the hadith in the same.

Chapter 36: DISAPPROVAL OF THE LONGING FOR THE (POSSESSIONS OF THE MATERIAL) WORLD

Book 5, Number 2277:

Abu Huraira reported from the Messenger of Allah (may peace be upon him) as having said this: The heart of an old person feels young for the love of two things: love for long life and wealth.

Book 5, Number 2278:

Abu Huraira reported that the Messenger of Allah (may peace be upon him) had said this: The heart of an old person is young for two things: for long life and love for wealth.

Book 5, Number 2279:

Anas reported Allah's Messenger (may peace be upon him) as saying: The son of Adam grows old, but two (desires) in him remain young: desire for wealth and desire for life.

Book 5, Number 2280:

A hadith like this has been narrated by Anas through another chain of transmitters.

Book 5, Number 2281:

This hadith has been narrated on the authority of Anas through another chain of transmitters.

Chapter 37: IF THERE WERE TWO VALLEYS (OF GOLD) FOR THE SON OF ADAM, HE WOULD LONG FOR THE THIRD ONE

Book 5, Number 2282:

Anas reported Allah's Messenger (may peace be upon him) as saying: If the son of Adam were to possess two valleys of riches. he would long for the third one. And the stomach of the son of Adam is not filled but with dust. And Allah returns to him who repents.

Book 5, Number 2283:

Anas b. Malik reported: I heard the Messenger of Allah (may peace be upon him) as saying this, but 1 do not know whether this thing was revealed to him or not, but he said to.

Book 5, Number 2284:

Anas b. MILlik reported Allah's Messenger (may peace be upon him) as saying: If there were two valleys of gold for the son of Adam, he would long for an- other one. and his mouth will not be filled but with dust, and Allah returns to him who repents.

Book 5, Number 2285:

Ibn Abbas reported Allah's Messenger (may peace be upon him) as saying: If there were for the son of Adam a valley full of riches, he would long to possess another one like it. and Ibn Adam does not feel satiated but with dust. 1413 And Allah returns to him who returns (to HiM). 1414 Ibn Abbas said: I do not know whether it is from the Qur'an or not; and in the narration transmitted by Zuhair it was said: I do not know whether it is from the Qur'an, and he made no mention of Ibn Abbas.

Book 5, Number 2286:

Abu Harb b. Abu al-Aswad reported on the authority of his father that Abu Musa al-Ash'ari sent for the reciters of Basra. They came to him and they were three hundred in number. They recited the Qur'an and he said: You are the best among the inhabitants of Basra, for you are the reciters among them. So continue to recite it. (But bear in mind) that your reciting for a long time may not harden your hearts as were hardened the hearts of those before you. We used to recite a surah which resembled in length and severity to (Surah) Bara'at. I have, however, forgotten it with the exception of this which I remember out of it:" If there were two valleys full of riches, for the son of Adam, he would long for a third valley, and nothing would fill the stomach of the son of Adam but dust." And we used so recite a slirah which resembled one of the surahs of Musabbihat, and I have forgotten it, but remember (this much) out of it:" Oh people who believe, why do you say that which you do not practise" (lxi 2.) and" that is recorded in your necks as a witness (against you) and you would be asked about it on the Day of Resurrection" (xvii. 13).

Chapter 38: ONE IS NOT RICH BECAUSE OF THE ABUNDANCE OF GOODS

Book 5, Number 2287:

Abu Huraira reported that the Messenger of Allah (may peace be upon him) had said: Richness does not lie in the abundance of (worldly) goods but richness is the richness of the soul (heart, self).

Chapter 39: FEAR OF WHAT WOULD COME OUR OF THE ADORNMENT OF THE WORLD

Book 5, Number 2288:

Abu Sa'id al-Khudri reported that the Messenger of Allah (may peace be upon him) stood up and addressed the people thus: 0 people, by Allah, I do not entertain fear about you in regard to anything else than that which Allah would bring forth for you in the form of adornment of the world. A person said: Messenger of Allah, does good produce evil? The Messenger of Allah (may peace be upon him) remained silent for a while and he then said: What did you say? He replied: Messenger of Allah, I said: Does good produce evil? The Messenger of Allah (may peace be upon him) said to him: The good does not produce but good. but among the plants the spring rain produces There some which kill with a tremour or nearly kill all but the animal which feeds on vegetation. It eats and when its flanks are distended, it faces the can. then when it has donged or urinated and chewed it returns and eats. He who accepts wealth rightly, Allah confers blessing on it for him. and he who takes wealth without any right, he is like one who eats and is not satisfied.

Book 5, Number 2289:

Abu Sa'id al-Khudri reported that the Messenger of Allah (may peace be upon him) had said: The most dreadful thing I fear in your case is what Allah brings forth for you in the form of the adornment

of the world. They (the Prophet's Com panions) said: Messenger of Allah, what is the adornment of the world? He said: Blessings (the natural resources) of the earth. They (again) said: Messenger of Allah, does good produce evil? He said: No, only good comes out of good. No, only good comes out of good. No. only good comes out of good. All that which the spring rain helps to grow kills or is about to kill but (the animal) which feeds on vegetation. It eats and when its flanks are distended, it faces the sun, it chews the cud, it has dunged and urinated. it returns and eats. This wealth is green and sweet, and he who accepts it and applies it rightly, finds it a good help, but he who takes it wrongfully is like one who eats without being satisfied.

Book 5, Number 2290:

Abu Said al-Khudri reported: The Messenger of Allah (may peace be upon him) was sitting on the pulpit and we were sitting around him, and he said: What I am afraid of in regard to you after my death is that there would be opened for you the adornments of the world and its beauties. A person said: Messenger of Allah, does good produce evil? The Messenger of Allah (may peace be upon him) remained silent. And it was said to him (the man who had asked the question from the Holy Prophet): What Is the matter with you, that you speak with the Messenger of Allah (may peace be upon him) but he does not speak with you? We thought as if revelation was descending upon him. He regained himself and wiped the sweat from him and said: He was the inquirer (and his style of expression showed as if he praised him and then added): Verily good does not produce evil. Whatever the spring rainfall causes to grow kills or is about to kill, but that (animal) which feeds on vegetation. It eats till its flanks are filled; it faces the sun and dungs and urinates. and then returns to eat. And this Wealth is a sweet vegetation, and it is a good companion for a Muslim who gives out of it to the needy, to the orphan. to the wayfarer, or something like that as the Messenger of Allah (may peace be upon him) said: He who takes it without his right is like one who eats but does not feel satisfied, and it would stand witness against him on the Day of judgment.

Chapter 40: EXCELLENCE OF ABSTAINING FROM BEGGING AND THAT OF ENDURANCE

Book 5, Number 2291:

Abu Sa'id al-Khudri reported that some people from among the Ansar begged from the Messenger of Allah (may peace be upon him) and he gave them. They again begged him and he again gave them, till when what was in his possession was exhausted he said: Whatever good (riches, goods) I have, I will not withhold it from you. He who refrains from begging Allah safeguards him against want. and he who seeks sufficiency, Allah would keep him in a state of sufficiency, and he who shows endurance. Allah would grant him power to endure, and none is blessed with an endowment better and greater than endurance.

Book 5, Number 2292:

This hadith has been narrated by Zuhri with the same chain of transmitters.

Book 5, Number 2293:

'Amr b. al-'As reported Allah's Messenger (may peace be upon him) as saying: He Is successful who has accepted Islam, who has been provided with sufficient for his want and been made contented by Allah with what He has given him.

Book 5, Number 2294:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: 0 Allah, make the provision of Mahammad's family sufficient just to sustain life.

Chapter 41: GIVING CHARITY TO ONE WHO BEGGED IMPORTUNATELY OR WITH UNCIVILITY

Book 5, Number 2295:

Umar b. Khattab (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) distributed something. Upon this I said: Messenger of Allah, I swear by God, the others besides them were more deserving than these (to whom you gave charity). He said: They had in fact left no other alternative for me. but (that they should) either beg importunately from me or they would regard me as a miser, but I am not a miser.

Book 5, Number 2296:

Anas b. Malik reported: I was walking with the Messenger of Allah (may peace be upon him) and he had put on a mantle of Najran with a thick border. A bedouin met him and pulled the mantle so violently that I saw this violent pulling leaving marks of the border of the mantle on the skin of the neck of the Messenger of Allah (may peace be upon him). And he (the bedouin) said: Muhammad, issue command that I should be given out of the wealth of Allah which is at your disposal. The Messenger of Allah (may peace be upon him) turned his attention to him and smiled, and then ordered for him a gift (provision).
Book 5, Number 2297:
This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters. And In the hadith transmitted by Ikrima b. 'Ammir there is an addition:" He (the bedouin) pulled his (mantle) so violently that the Apostle of Allah (may peace be upon him) was drifted very close to the bedouin." And in the hadith transmitted by Hammam, (the words are):" He pulled it so violently that the mantle was torn and the border was left around the neck of the Messenger of Allah (may peace be upon him)."
Book 5, Number 2298:
Miswar b. Makhrama reported that the Messenger of Allah (may peace be upon him) distributed some cloaks but did not bestow one upon Makhrama. Upon this Makhrama said: 0 my son, come along with me to the Messenger of Allah (may peace be upon him). So I went with him. He said: Enter the house and call him (to come out) for me. So I called him and he (the Holy Prophet) came out, and there was a cloak (from those already distributed) on him. He (the Holy Prophet) said: I had kept it for you. He (Makhrama), looked at it and was pleased.
Book 5, Number 229:
Miswar b. Makhrama reported: Some cloaks were presented to the Messenger of Allah (may peace be upon him). My father Makhrama said to me: Come along with me to him; perhaps we may be able to get anything out of that (stock of cloaks). My father stood at the door and began to talk. The Apostle of Allah (may peace be upon him) recognised him by his voice and came out and there was a cloak with him, and he was showing its beauties and saying: I kept it for you, I kept it for you.
Chapter 42: BESTOWAL UPON ONE WHO IS NOT FIRM IN FAITH
Book 5, Number 2300:
Sa'd reported that the Messenger of Allah (may peace be upon him) bestow- ed (some gifts) upon a group of people and I was sitting amongst them. The Messenger of Allah (may peace be upon him), however, left a person and he did not give him any. thing. and he seemed to me the most excellent among them (and thus deserved the gifts more than anyone else). So I stood up before the Messenger of Allah (may peace be upon him) and said to him in undertone: Messenger of Allah, what obout so and so? By Allah, I find him a believer. He (the Messenger of Allah) said: He may be a Muslim. I kept quiet for a short while, and then what I knew of him urged me (to plead his case again) and I said: Messenger of Allah, what about so and so? By Allah, I find him a believer. Upon this he (the Holy Prophet) said: He may, be a Muslim. I again remained quiet for a short while, and what I knew of him again urged me (to plead his case so I) said: Messenger of Allah, what about so and so? By Allah, I find him a believer. Upon this he (the Holy Prophet) said: He may be a Muslim. I often bestow (something) upon a person, whereas someone else is dearer to me than he, because of the fear that he may fall headling into the fire. And in the hadith transmitted by Hulwani this statement was repeated twice.
Book 5, Number 2301:
This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.
Book 5, Number 2302:
This hadith has been narrated on the authority of Muhammad b. Sa'd through another chain of transmitters (and the words are):" The Messenger of Allah (may peace be upon him) struck between my neck and shoulder with his hand and said: Do you wrangle,0 Sa'd, because I bestow (some gifts) upon a person?"
Chapter 43: BESTOWAL UPON THOSE WHO ARE MADE TO INCLINE (TO TRUTH)
Book 5, Number 2303:

Anas b. Malik reported that when on the Day of Hunain Allah conferred upon His Apostle (may peace be upon him) the riches of Hawazin (without armed encounter), the Messenger of Allah (may peace be upon him) set about distributing to some persons of Quraish one hundred camels Upon this they (the young people from the Ansar) said: May Allah grant pardon to the Messenger of Allah (may peace be upon him) that he bestowed (these camels) upon the people of Quraish, and he ignored us, whereas our swords are still dripping blood. Anas b. Malik said: Their statement was conveyed to the Messenger of Allah (may peace be upon him) and he sent (someone) to the Ansar and gathered them under a tent of leather. When they had assembled, the Messenger of Allah (may peace be upon him) came to thera and said: What is this news that has reached me from you? The wise people of the Ansar said: Messenger of Allah, so far as the sagacious amongst us are concerned they have said nothing, but we have amongst us persons of immature age; they said: May Allah grant pardon to the Messenger of Allah (may peace be upon him) that he gave to the Quraish and ignored us (despite the fact) that our swords are besmeared with their blood. Upon this the Messenger of Allah (may peace be upon him) said: I give (at times material gifts) to persons who were quite recently in the state of unbelief, so that I may incline them to truth Don't you feel delighted that people should go with riches, and you should go back to your places with the Apostle of Allah? By Allah, that with which you would return is better than that with which they would return. They said: Yes, Messenger of Allah, we are pleased. The Holy Prophet said too: You would find marked preference (in conferring of the material gifts) in future, so you should show patience till you meet Allah and His Messenger and I would he at the Haud Kauthar. They said: We would show patience.
Book 5, Number 2304:
Anas b. Malik reported that when Allah conferred upon His Messenger (may peace be upon him) the riches of Hawazin (without armed encounter) ; the rest of the hadith is the same except some variation (of words):" Anas said: We could not tolerate it and he also said: The people were immature in age."
Book 5, Number 2305:
This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters.
Book 5, Number 2306:
Anas b. Malik reported that the Messenger of Allah (may peace be upon him) gathered the Ansar and said: Is there someone alien among you? They said: No, but only the son of our sister. Upon this the Messenger of Allah (may peace be upon him) said: The son of the sister of the people is included among the tribe, and (farther) said: The Quraish have recently abandoned Jahillyya and have just been delivered from distress; I, therefore, intend to help them and conciliate them. Don't you feel happy that the people should return with worldly riches and you return with the Messenger of Allah to your houses? (So far as my love for you is concerned I should say) if the people were to tread a valley and the Ansar tread a narraw path (in a mountain) I would tread the narrow path of the Ansar.
Book 5, Number 2307:
Anas b. Malik reported: When Mecca was conquered, he (the Holy Prophet) distributed the spoils among the Quraish. Upon this the Ansar said: It is strange that our swords are dripping with their blood, whereas our spoils have been given to them (to the Quraish). This (remark) reached the Messenger of Allah (may peace be upon him), and so he gathered them and said: What is this that has been conveyed to me about you? They said: (Yes) it is that very thing that, has reached you-and they were not (the people) to speak lie. Upon this he said: Don't you like that the people should return to their houses along with worldly riches, whereas you should return to your houses with the Messenger of Allah? If the people were to tread a valley or d narrow path, and the Ansar were also to tread a valley or a narrow path, I would tread the valley (along with the) Ansar or the narrow path (along with the) Ansar.
Book 5, Number 2308:
Anas b. Malik reported that when it was the Day of Hunain there came the tribes of Hawazin, Ghatafan and others along with their children and animals, and there were with the Apostle of Allah (may peace be upon him) that day ten thousand (soldiers), and newly freed men (of Mecca after its conquest). All these men (once) turned their backs, till he (the Holy Prophet) was left alone. He (the Messenger of Allah) on that day called twice and he did not interpose anything between these two

(announcements) He turned towards his right and said: 0 people of Ansar! They said: At thy beck and call (are we), Messenger of Allah. Be glad we are with thee. He then turned towards his left and said: 0 people of Ansar. They said: At thy beck and call (are we). Be glad we are with thee. He (the Holy Prophet) was riding a white mule. He dismounted and said: I am the servant of Allah and His Apostle. The polytheists suffered defeat. and the Messenger of Allah (may peace he upon him) acquired a large quantity of spoils, and he distributed them among the refugees and the people recently delivered (of Mecca) but did not give anything to the Ansar. The Ansar said: In the hour of distress it is we who are called (for help). but the spoils are given to other people besides us. This (remark) reached him (the Holy Prophet). and he gathered them In a tent. and said: What is this news that has reached me on your behalf? They kept silence. Upon this he said: 0 people of Ansar, don't you like that people should go away with worldly (riches), and you go away with Muhammad taking him to your houses? They said: Yes, happy we are. Messenger of Allah. He (the Holy Prophet) said: If the people were to tread a valley, and the Ansar were to tread a narrow path, I would take the narrow path of the Ansar. Hisham said: I asked Abu Hamza if he was present there. He said: How could Ibe absent from him?

Book 5, Number 2309:

Anas b. Malik reported: We conquered Mecca and then we went on an expedition to Hunain. The polytheists came, forming themselves into the best rows that I have seen. They first formed the rows of cavalry, then those of infantry, and then those of women behind them. Then there were formed the rows of sheep and goats and then of other animals. We were also people large in number, and our (number) had reached six thousand. And on one side Khalid b. Walid was in charge of the cavalry. And our horses at once turned back from our rear. And we could hardly hold our own when our horses were exposed, and the bedouins and the peoplewhom we knew took to their heels. (Seeing this) the Messenger of Allah (may peace be upon him) called thus: 0 refugees,0 refugees. He then. said: 0 Ansar,0 Ansar. (Anas said: This hadith is transmitted by a group of eminent persons.) We said: At thy beck and call are we, Messenger of Allah. The Messenger of Allah (may peace be upon him) then advanced and he (Anas) said: By Allah, we had not yet reached them when Allah defeated them. and we took possession of the wealth and we then marched towards Ta'if, and we besieged them for forty nights. and then came back to Mecca and encamped (at a place), and the Messenger of Allah (may peace be upon him) began to bestow a hundred camels upon each individual. The rest of the hadith is the same.

Book 5, Number 2310:

Rafi' b. Khadij reported that the Messenger of Allah; (may peace be upon him) gave to Abu Sufyan b. Harb and Saf wan. b. Umayya and 'Uyaina b. Hisn and Aqra' b. Habis, i. e. to every one of these persons, one hundred of camels, and gave to 'Abbas b. Mirdas less than this number. Upon this 'Abbas b. Mirdis said:

You allot the share of my booty and that of my horse between 'Uyaina and Aqra'.

Both Uyaina and Aqra' are in no way more eminent than Mirdas (my father) in the assembly.

I am in no way inferior to any one of these persons.

And he who is let downtoday would not be elevated.

He (the narrator) said: The Messenger of Allah (may peace be upon him) then complet- ed one hundred camels for him.

Book 5, Number 2311:

This hadith has been narrated by Sa'id b. Masruq with the same chain of transmitters (with the words):" The Apostle of Allah (may peace be upon him) distributed the spoils of Hunain, and he (the Holy Prophet) gave one hundred camels to Abu Sufyan b. Harb. The rest of the hadith is the same, but with this addition:" He bestowed upon" Alqama b. 'Ulatha one hundred (camels)."

Book 5, Number 2312:

This hadith has been narrated by Sa'id with the same chain of transmitters, but no mention has been made of Alqama b. 'Ulatha, nor of safwin b. Umayya, and he did not mention the verse in his hadith.

Book 5, Number 2313:

Abdullah b. Zaid reported that when the Messenger of Allah (may peace be upon him) conquered Hunain he distributed the booty, and he bestowed upon those whose hearts it was intended to win. It

was conveyed to him (the Holy Prophet) that the Ansar cherished a desire that they should be given (that very portion) which the people (of Quraish) had got. Upon this the Messenger of Allah (may peace be upon him) stood up and, after having praised Allah and lauded Him, addressed them thus: 0 people of Ansar, did I not find you erring and Allah guided you aright through me, and (in the state of) being destitute and Allah made you free from want through me, and in a state of disunity and Allah united you through me, and they (the Ansar) said: Allah and His Messenger are most benevolent. He (again) said: Why do you not answer me? They said: Allah and His Messenger are the most benevolent. He said, If you wish you should say so and so, and the event (should take) such and such course (and in this connection he made a mention) of so many things. 'Amr is under the impressionthat he has not been able to remember them. He (the Holy Prophet) further said: Don't you feel happy (over this state of affairs) that the people should go away with goats and camels, and you go to your places along with the Messenger of Allah? The Ansar are inner garments (more close to me) and (other) people are outer garments. Had there not been migration, I would have been a man from among the Ansar. If the people were to tread a valley or a narrow path, I would tread the valley (chosen) by the Ansar or narrow path (trodden) by them. And you would soon find after me preferences (over you in getting material benefits). So you should show patience till you meet me at the Haud (Kauthar).

Book 5, Number 2314:

Abdullah reported: On the day of Hunain, the Messenger of Allah (may peace be upon him) showed preference (to some) People in the distribution of the spoils. He bestowed on Aqra' b. Habis one hundred camels, and bestowed an equal (number) upon 'Uyaina, and bestowed on people among the elites of Arabia, and pre. ferred them) (to others) on that day, in the distribution (of spoils). Upon this a person said: By Allah, neither justice has been done In this distribution (of spoils), nor has the pleasure of Allah been sought in it. I (the Narrator) said: By Allah, I will certainly inform the Messenger of Allah (may peace be upon him) about it. so I came to him and informed him about what he had said. - The colour of his (the Prophet's) face changed red like blood and he then said: Who would do justice, if Allah and His Messenger do not do justice? He further said: May Allah have mercy upon Moses; he was tormented more than this, but he showed patience. I said: Never would I convey him (the Holy Prophet) after this (unpleasant) narration.

Book 5, Number 2315:

Abdullah reported: The Messenger of Allah (may peace be upon him) distributed spoils (of war). Upon this a person said: This is a distribution In which the pleasure of Allah has not been sought. I came to the Apostle of Allah (may peace be upon him) and informed him in an undertone. He (the Holy Prophet) was deeply angry at this and his face became red till I wished that I had not made a mention of it to him. He (the Holy Prophet) then said: Moses was tormented more than this, but he showed patience.

Chapter 44: THE KHWARIJ AND THEIR CHARACTERISTICS

Book 5, Number 2316:

Jabir b. Abdullah reported that a person came to the Messenger of Allah (may peace be upon him) at Jirana on his way back from Hunain, and there was in the clothes of Bilal some silver. The Messenger of Allah (may peace be upon him) took a handful out of that and bestowed it upon the people. He (the person who had met the Prophet at Ji'rana) said to him: Muhammad, do justice. He (the Holy Prophet) said: Woe be upon thee, who would do justice if I do not do justice, and you would be very unfortunate and a loser if I do not do justice. Upon this Umar b. Khattab (Allah be pleased with him) said: Permit me to kill this hypocrite. Upon this he (the Holy Prophet) said: May there be protection of Allah! People would say that I kill my companions. This man and his companions would recite the Qur'an but it would not go beyond their throat, and they swerve from it just as the arrow goes through the prey.

Book 5, Number 2317:

This hadith has been narrated on the authority of Jabir b. 'Abdullah through another chain of transmitters.

Book 5, Number 2318:

Abu Said Khudri reported that 'Ali (Allah be pleased with him) sent some gold alloyed with dust to the Messenger of Allah (may peace be upon him), and the Messenger of Allah (may peace be upon him) distributed that among four men, al-Aqra b. Habis Hanzali and Uyaina b. Badr al-Fazari and 'Alqama b. 'Ulatha al-'Amiri, then to one person of the tribe of Kilab and to Zaid al-Khair al-Ta'l, and then to one person of the tribe of Nabhan. Upon this the people of Quraish felt angry and said: He (the Holy Prophet) gave to the chiefs of Najd and ignored us. Upon this the Messenger of Allah (may peace be upon him) said: I have done it with a view to con- cillating them. Then there came a person with thick beard, prominent cheeks, deep sunken eyes and protruding forehead and shaven head. He said: Muhammad, fear Allah. Upon this the Messenger of Allah (may peace be upon him) said: If I disobey Allah, who would then obey Him? Have I not been (sent as the) most trustworthy among the people of the-world? -but you do not repose trust in me. That person then went back. A person among the people then sought permission (from the Holy Prophet) for his murder. According to some, it was Khalid b. Walid who sought the permission. Upon this the Messenger of Allah (may peace be upon him), said: From this very person's posterity there would arise people who would recite the Qur'an, but it would not go beyond their throat; they would kill the followers of Islam and would spare the idol-worshippers. They would glance through the teachings of Islam so hurriedly just as the arrow passes through the pray. If I were to ever find them I would kill them like 'Ad.

Book 5, Number 2319:

Abu Said al-Khudri reported: 'Ali b. Abu Talib sent to the Messenger of Allah (may peace be upon him) from Yemen some gold alloyed with clay in a leather bag dyed in the leaves of Mimosa flava. He distributed it among four men. 'Uyaina b. Hisna, Aqra' b. Habis and Zaid al-Khail, and the fourth one was either Alqama b. 'Ulatha or 'Amir b. Tufail. A person from among his (Prophet's) Companions said: We had a better claim to this (wealth) than these (persons). This (remark) reached the Apostle of Allah (may peace be upon him) upon which he said: Will you not trust me, whereas I am a trustee of Him Who is in the heaven? The news come to me from the heaven morning and evening. Then there stood up a person with deep snnken eyes, prominent cheek bones, and elevated forehead, thick beard, shaven head, tucked up loin cloth, and he said: Messenger of Allah, fear Allah. He (the Holy Prophet) said: Woe to thee. do I not deserve most to fear Allah amongst the people of the earth? That man then returned. Khalid b. Walid then said: Messenger of Allah, should I not strike his neck? Upon this he (the Holy Prophet) said: Perhaps he may be observing the prayer. Khalid said: How many observers of prayer are there who profess with their tongue what is not in their heart? Upon this the Messenger of Allah (may peace be upon him) said: I have not been commanded to pierce through the hearts of people, nor to split their bellies (insides). He again looked at him and he was going back. Upon this he (the Holy Prophet) said: There would arise a people from the progeny of this (man) who would recite the Qur'an glibly, but it would not go beyond their throats; they would (hurriedly) pass through (the teachings of their) religion just as the arrow passes through the prey. I conceive that he (the Holy Prophet) also said this: If I find them I would certainly kill them as were killed the (people of) Thamud.

Book 5, Number 2320:

This hadith has been narrated through another chain of transmitters and (the narrator) made a mention of elevated forehead, but he made no mention of tucked-up loin cloth and made this addition:" There stood up 'Umar b. Khattab (Allah be pleased with him), and said: Should I not strike his neck? Upon this he said: No. Then he turned away, and Khalid the Sword of Allah stood up against him, and said: Prophet of Allah. shall I not strike off his neck? He said, No, and then said: A people would rise from his progeny who would recite the Book of Allah glibly and fluently. 'Umar said: I think he (the Holy Prophet) also said this: If I find them I would certainly kill them like Thamud."

Book 5, Number 2321:

This hadith has been narrated through another chain of transmitters, but no mention has been made of:" If I find them, I would kill them as the Thamud were killed."

Book 5, Number 2322:

Abu Salama and 'Ata' b. Yasar came to Abu Sa'id al-Khudri and asked him about Haruriya, saying: Did you hear the Messenger of Allah (may peace be upon him) making a mention of them? He (Abu

Sai'd al-Khudri) said: I don't know who the Haruriya are, but I heard the Messenger of Allah (may peace be upon him) as saying: There would arise in this nation (and he did not say" out of them") a people and you would hold insignificant your prayers as compared with their prayers. And they would recite the Qur'an which would not go beyond their throats and would swerve through the religion (as blank) just as a (swift) arrow passes through the prey. The archer looks at his arrow, at its iron head and glances at its end (which he held) in the tip of his fingers to see whether it had any stain of blood.
Book 5, Number 2323:
Abu Sai'd al-Khudri reported: When we were in the company of the Messenger of Allah (may peace be upon him) and he was distributing the spoils of war, there came to him Dhul-Khuwasira, one of Banu Tamim. He said: Messenger of Allah, do justice. Upon this the Messenger of Allah (may peace be upon him) said: Woe be upon thee I Who would do justice, if I do not do justice? You would be unsuccessful and incurring a loss, if I do not do justice. Upon this Umar b. Khattab (Allah be pleased with him) said: Messenger of Allah, permit me to strike off his neck. The Messenger of Allah (may peace be upon him) said: Leave him, for he has friends (who would outwardly look to be so religious and pious) that everyone among you would consider his prayer insignificant as compared with their prayer, and his fast as com- pared with their fasts. They would recite the Qur'an but it would not go beyond their collar-bones. They would pass through (the teachings of Islam so hurriedly) just as the arrow passes through the prey. He would look at its Iron head, but would not find anything ticking) there. He would then see at the lowest end, but would not find anything sticking there. He would then see at its grip but would not find anything sticking to it. He would then see at its feathers and he would find nothing sticking to them (as the arrow would pass so quickly that nothing would stick to it) neither excre- ment nor blood. They would be recognised by the presence of a black man among them whose upper arms would be like a woman's breast, or like a piece of meat as it quivers, and they would come forth at the time when there is dissension among the people. Abu Sai'd said: I testify to the fact that I heard it from the Messenger of Allah (may peace be upon him), and I testify to the fact that 'Ali b. Abu Talib fought against them and I was with him. He gave orders about that man who was sought for, and when he was brought in, and when I looked at him, he was exactly as the Messenger of Allah (may peace be upon him) had described him.
Book 5, Number 2324:
Abu Sa'id al-Khudri said that the Apostle of Allah (may peace be upon him) made a mention of a sect that would be among his Ummah which would emerge out of the dissension of the people. Their distinctive mark would be shaven heads. They would be the worst creatures or the worst of the creatures. The group who would be nearer to the truth out of the two would kill them. The Apostle of Allah (may peace be upon him) gave an example (to give their description) or he said: A man throws an arrow at the prey (or he said at the target), and sees at its iron head, but finds no sign (of blood there), or he sees at the lowest end, but would not see or find any sign (of blood there). He would then see into the grip but would not find (anything) sticking to it. Abu Sai'd then said: People of Iraq. it is you who have killed them.
Book 5, Number 2325:
Abu Sa'id al-Khudri reported that the Messenger of Allah (may peace be upon him) said: A group would secede itself (from the Ummah) when there would be dissension among the Muslims. Out of the two groups who would be nearer the truth would kill them.
Book 5, Number 2326:
Abu Sa'id al-Khudri reported Allah's Messenger (may peace be upon him) as saying: There would be two groups in my Ummah, and there would emerge another group (seceding itself from both of them), and the party nearer to the truth among the two would kill them (the group of the Khwarij).
Book 5, Number 2327:
Abu Sa'id al-Khudri reported from the Apostle of Allah (may peace be upon him) that a group (Khwarij) would emerge from the different parties (the party of Hadrat 'Ali and the party of Amir Mu'awiya), the group nearer the truth between the two would kill them.
Chapter 45: EXHORTATION TO KILL THE KHWARIJ
Book 5, Number 2328:

'Ali said: Whenever I narrate to you anything from the Messenger of Allah (may peace be upon him) believe it to be absolutely true as falling from the sky is dearer to me than that of attributing anything to him (the Holy Prophet) which he never said. When I talk to you of anything which is between me and you (there might creep some error in it) for battle is an outwitting. I heard the Messenger of Allah (may peace be upon him) as saying: There would arise at the end of the age a people who would be young in age and immature in thought, but they would talk (in such a manner) as if their words are the best among the creatures. They would recite the Qur'an, but it would not go beyond their throats, and they would pass through the religion as an arrow goes through the prey. So when you meet them, kill them, for in their killing you would get a reward with Allah on the Day of judgmelat.

Book 5, Number 2329:

A hadith like this has been narrated through another chain of transmitters.

Book 5, Number 2330:

This hadith has been narrated on the authority of A'mash with the same chain of transmitters, but (these words) are not there:" They pass through the religion clean as the arrow passes through the prey."

Book 5, Number 2331:

'Abida narrated from 'Ali that he made a mention of the Khwarij (and in this connection) said that there would be a person among them with a defective hand. (or with a short hand) or a fleshy hand. If you were to exercise restraint, I would tell you what Allah has promised to those who would kill them on the order of Mubarrmad (may peace be upon him). I (the narrator) said to him: Did you hear it from Muhammad: (may peace be upon him)? He (Hadrat 'Ali) said: Yes, by the Lord of the Ka'ba; Yes, by the Lord of the Ka'ba; yes, by the Lord of the Ka'ba.

Book 5, Number 2332:

'Abida said: I will not narrate to you except what I heard from him (Hadrat 'Ali), and then he narrated from him.

Book 5, Number 2333:

Zaid b. Wahb Jahani reported and he was among the squadron which wall under the command of Ali (Allah be pleased with him) and which set out (to curb the activities) of the Khwarij. 'Ali (Allah be pleased with him) said: 0 people, I heard the Messeinger of Allah (may peace be upon him) say: There would arise from my Ummah a people who would recite the Qur'an, and your recital would seem insignificant as compared with their recital, your prayer as compared with their prayer, arid your fast, as compared with their fast. They would recite the Qur'an thinking that it sup- ports them, whereas it is an evidence against them. Their prayer does not get beyond their collar bone; they would swerve through Islam just as the arrow passes through the prey. If the squadron which is to encounter them were to know (what great boon) has been assured to them by their Apostle (may peace be upon him) they would completely rely upon this deed (alone and cease to do other good deeds), and their (that of the Khwarij) distinctive mark is that there would be (among them) a person whose wrist would be without the arm, and the end of his wrist would be fleshy like the nipple of the breast on which there would be white hair. You would be marching towards Muawiya and the people of Syria and you would leave them behind among your children and your property (to do harm). By Allah, I believe that these are the people (against whom you have been commanded to fight and get reward) for they have shed forbidden blood, and raided the animals of the people. So go forth in the name of Allah (to fight against them). Salama b. Kuhail mentioned that Zaid b. Wahb made me alight at every stage, till we crossed a bridge. 'Abdullah b. Wahb al-Rasibi was at the head of the Khwarij when we encountered them. He ('Abdullah) said to his army: Throw the spears and draw out your swords from their sheaths, for I fear that they would attack you as they attacked you on the day of Harura. They went back and threw their spears and drew out their swords, and people fought against them with spears and they were killed one after another. Only two persons were killed among the people (among the army led by Hadrat 'Ali) on that day. 'Ali (Allah be pleased with him) said: Find out from among them (the dead bodies of the Khwarij) (the maimed). They searched but did not find him. 'Ali (Allah be pleased with him) then himself stood up and (walked) till he came to the people who had been killed one after another. He ('Ali) said: Search them to the last, and then ('Ali's companions) found

him (the dead body of the maimed) near the earth. He (Hadrat 'Ali) then pronounced Allah-O-Akbar (Allah is the Greatest) and then said, Allah told the Truth and His Messenger (may peace be upon him) conveyed it. Then there stood before him 'Abida Salmani who said: Commander of the Believers, by Allah, besides Whom there is no god but He, (tell me) whether you heard this hadith from the Messenger of Allah (may peace be upon him). He said: Yes, by Allah, besides Whom there is no god but He. He asked him to take an oath thrice and he took the oath.

Book 5, Number 2334:

'Ubaidullah b. Abu Rafi', the freed slave of the Messenger of Allah (may peace be upon him), said: When Haruria (the Khwarij) set out and as he was with 'Ali b. Abu Talib (Allah be pleased with him) they said," There is no command but that of Allah." Upon this 'Ali said: The statement is true but it is intentionally applied (to support) a wrong (cause). The Messenger of Allah (may peace be upon him described their characteristics and I found these characteristics in them. They state the truth with their tongue, but it does not go beyond this part of their bodies (and the narrator pointed towards his throat). The most hateful among the creation of Allah us one black man among them (Khwarij). One of his hand is like the teat of a goat or the nipple of the breast. When 'Ali b. Abu Talib (Allah be pleased with him) killed them, he said: Search (for his dead body). They searched for him, but they did not find it (his dead body). Upon this he said: Go (and search for him). By Allah, neither I have spoken a lie nor has the lie been spoken to me. 'Ali said this twice and thrice. They then found him (the dead body) in a rain. They brought (his dead) body till they placed it before him (Hadrat 'Ali). 'Ubaidullah said: And, I was present at (that place) when this happened and when 'Ali said about them. A person narrated to me from Ibn Hanain that he said: I saw that black man.

Book 5, Number 2335:

Abu Dharr reported Allah's Messenger (may peace be upon him) as saying: Verily there would arise from my Ummah after me or soon after me a group (of people) who would recite the Qar'an, but it would not go beyond their throats, and they would pass clean through their religion just as the arrow passes through the prey, and they would never come back to it. They would be the worst among the creation and the creatures. Ibn Samit (one of the narrators) said: I met Rafi' b. 'Amr Ghifari, the brother of Al-Hakam Ghifari and I said: What is this hadith that I heard from Abu Dharr, i. e. so and so? -and then I narrated that hadith to him and said: I heard it from the Messenger of Allah (may peace be upon him).

Book 5, Number 2336:

Yusair b. 'Amr reported that he inquired of Sahl b. Hunaif: Did you hear the Apostle of Allah (may peace be upon him) making a mention of the Khwarij? He said: I heard him say (and he pointed with his hand towards the east) that these would be a people who would recite the Qur'an with their tongues and it would not go beyond their collar bones. They would pass clean through their religion just as the arrow passes through the prey.

Book 5, Number 2337:

This hadith had been transmitted by Sulaiman Shaibani with the same chain of narrators (and the words are)," There would arise out of (this group) many a group"

Book 5, Number 2338:

Sahl b. Hunaif reported Allah's Apostle (may peace be upon him) as saying: There would arise from the east a people with shaven heads.

Chapter 46: IT'IS FORBIDDEN TO PAY ZAKAT TO THE MESSENGER OF ALLAH (MAY PEACE BE UPON HIM) AND BANU HASHIM AND BANU MUTTALIB

Book 5, Number 2339:

Abu Huraira reported that Hasan b. 'Ali took one of The dates of the sadaqa and put it in his mouth, whereupon the Prophet (may peace be upon him) said: Leave it, leave it, throw it; don't you know that we do not eat the sadaqa?

Book 5, Number 2340:

This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters (and the words of the Holy Prophet) are:" Sadaqa is not permis- sible for us."

Book 5, Number 2341:

This very hadith has been narrated on the authority of Sbu'ba with the same chain of transmitters.
Book 5, Number 2342:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: I go back to my family and I find a date lying on my bed. I then take it up to eat it, but then I throw it away fearing that it may be a Sadaqa.
Book 5, Number 2343:
Out of so many ahadith which Hammam b. Munabbih narrated on the authority of Abu Huraira from the Messenger of Allah (may peace be upon him) one is this that the Messenger of Allah (may peace be upon him) said: I go back to my family and I find a date lying on my bed or in my house, and I take it up to eat it, but then I throw it away fearing that it may be a Sadaqa or from Sadaqa.
Book 5, Number 2344:
Anas b. Malik reported that the Apostle of Allah (may peace be upon him) found a date in the street and said: If it were not of sadaqa I would have eaten it. 1457
Book 5, Number 2345:
Anas b. Malik reported that the Messenger of Allah (may peace be upon him) found a date lying on the path and said: If it were not out of Sadaqa, I would have eaten it.
Book 5, Number 2346:
Anas b. Malik reported that the Apostle of Allah (may peace be upon him) found a date and said: Were it not (that I fear) it may be part of sadaqa, I would have eaten it.
Chapter 47: THE POSTERITY OF THE HOLY PROPHET (MAY PEACE BE UPON HIM) IS NOT ALLOWED TO MAKE USE OF SADAQA
Book 5, Number 2347:
'Abd al-Muttalib b. Rabi'a b. al-Harith reported that Rabi'a b. al-Harith and Abbas b. Abd al-Muttalib gathered together and said: By Allah, if we had sent these two young boys (i. e. I and Fadl b. 'Abbas) to the Messenger of Allah (may peace be upon him) and they had spoken to him, he would have appointed them (as the collectors) of these sadaqat; and they would (collect them) and pay (to the Holy Prophet) as other people (collectors) paid and would get a share as other people got it. As they were talking about it there came 'Ali b. Abu Talib and stood before them, and they made a mention of it to him. 'Ali b. Abu Talib said: Don't do that; by Allah he (the Holy Prophet) would not do that (would not accept your request). Rabi'a b. Harith turned to him and said: By Allah, you are not doing so but out of jealousy that you nurse against us By Allah, you became the son-in-law of the Messenger of Allah (may peace be upon him) but we felt no jealousy against you (for this great privilege of yours). 'Ali then said: Send them (if you like). They set out and 'Ali lay on the bed. When the Messenger of Allah (may peace be upon him) offered the noon prayer. we went ahead of him to his apartment and stood near it till he came out. He took hold of our ears (out of love and affection) and then said: Give out what you have kept in your hearts. He then entered (the apartment) and we also went in and he (the Holy Prophet) was on that day (in the house of) Zainab b. jahsh. We urged each (of us) to speak. Then one of us thus spoke: Messenger of Allah, you are the best of humanity and the best to cement the ties of blood-relations. We have reached the-marriageable age. We have come (to you) so that you may appoint us (as collectors) of these sadaqat. and we would pay you just as thin people (other collectors) pay you, and get our share as others get it. He (the Holy Prophet) kept silence for a long time till we wished that we should speak with him (again), and Zainab pointied to us from behind the curtain not to talk (any more). He (the Holy Prophet) said; It does not become the family of Muhammad (to accept) sadaqat for they are the impurities of people. You call to me Mahmiya (and he was in charge of khums, i. e, of the one-fifth part that goes to the treasury out of the spoils of war), and Naufal b. Harith b. 'Abd al-Muttalib. They both came to him, and he (the Holy Prophet) said to Mahmiya: Marry your daughter to this young man (i. e. Fadl b. 'Abbas), and he married her to him And he said to Naufal b. Harith: Marry your daughter to this young man (i e. 'Abd al-Muttalib b. Rabi'a, the narrator of this hadith) and he married her to me, and he said to Mahmiya: Pay so much mahr on behalf of both of them from this khums Zuhri, however. said: He did not determine (the amount of mahr).
Book 5, Number 2348:

Rabi'a b. Harith b. 'Abd al-Muttalib and Abbas b. 'Abd al-Muttalib said to Abd al-Muttalib b. Rabi'a and Fadl b. Ibn Abbas: Go to the Messenger of Allah (may peace be upon him), and the rest of the hadith is the same (but with this addition):" 'Ali spread his cloak and then lay down on it and said: I am the father of Hasan, and I am the chief. By Allah, I would not move from my place till your sons come back to you with the reply to that for which you sent them to the Messenger of Allah (may peace be upon him). And he then also said: Verily these sadaqat are the impurities of people, and they are not permissible for Muhammad (may peaace be upon him), and for the family of Muhammad. And he also said: The Messenger of Allah (may peace be upon him) also said to me: Call Mahmiya b. Jaz', and he was person from Banu Asad. and the Messenger of Allah (may peace be upon him) had apointed him as a collector of khums.

Book 5, Number 2349:

Juwayriya, the wife of the Messenger of Allah (may peace be upon him)" said that Messenger of Allah (may peace be upon him) came to her and said: Is there anything to eat? She said: Messenger of Allah, I swear by God, there is no food with us except a bone of goat which my freed maid-servant was given as sadaqa. Upon this he said: Bring that to me, for it (the sadaqa) has reached its destination.

Book 5, Number 2350:

This hadith has been narrated by Zuhri with the same chain of trainsmitters.

Book 5, Number 2351:

Anas b. Malik reported that Barira presented to the Apostle of Allah (may peace be upon him) a piece of meat which had been given to her as sadaqa. Upon this he (the Holy Prophet) said: That is a Sadaqa for her and a gift for us.

Book 5, Number 2352:

'A'isha reported that (once) the Apostle of Allah (may peace be upon him,) was presented with beef. It was said (by someone) that it had been given to Barira as Sadaqa. Upon this he (the Prophet) said: It is a Sadaqa for her and a gift for us.

Book 5, Number 2353:

'A'isha (Allah be pleased with her) said: Three are the decions (of the Shari'ah that we have come to know) through Barira. The people gave her sadaqa and she offered us as gift. We made a mention of it to the Apostle of Allah (may peace be upon him), whereupon he said: It is a sadaqa for her and a gift for you; so eat it.

Book 5, Number 2354:

This hadith has been narrated on the authority of A'isha through another chain of transmitters.

Book 5, Number 2355:

This hadith has been transmitted on the authority of 'A'isha in a similar manner except a slight variation that he said:" That is a gift for us out of it."

Book 5, Number 2356:

Umm 'Atiyya, said: The Messenger of Allah (may peace be upon him) sent me some mutton of sadaqa. I sent a piece out of that to 'A'isha. When the Messenger of Allah (may peace be upon him) came to 'A'isha, he said: Have you anything with you (to eat)? She said: Nothing, except only that mutton sent to us by Nusaiba (the kunya of Umm 'Atiyya) which you had sent to her. Whereupon he said: It has reached its proper place.

Chapter 48: ACCEPTING OF GIFT BY THE HOLY PROPHET (MAY PEACE BE UPON HIM) AND REFUSING THE SADAQA

Book 5, Number 2357:

Abu Huraira reported: Whenever the Apostle of Allah (may peace be upon him) was presented with food, he asked about it, If he was told that it was a gift, he ate out of that, and if he was told that it was a sadaqa he did not eat out of that.

Chapter 49: BLESSING FOR HIM WHO PRESENTS SADAQA

Book 5, Number 2358:

'Abdullah b. Abu Aufa said that it was the common practice of the Mes- senger of Allah (may peace be upon him) that when the people brought to him sadaqa he blessed them: 0 Allah, bless them. So

when Abu Aufa brought to him Sadaqa he (the Holy Prophet) said: 0 Allah, bless, the posterity of Abu Aufa.
Book 5, Number 2359:
This hadith has been narrated by Shu'ba with the same chain of transmitters (but with a slight variation of words, that he said): (0 Allah), bless them."
Chapter 50: TO PLEASE THE COLLECTOR OF ZAKAT, UNLESS HE MAKES AN UNJUST DEMAND
Book 5, Number 2360:
Jarir b. 'Abdullah said: 'When the collector of sadaqat (Zakat) comes to you, (you should see) that he goes away pleased with you.
Book 6: The Book of Fasting (Kitab Al-Sawm)
INTRODUCTION
After prayer the second obligatory duty which every Muslim is required toper- form is that of fasting during the month of Ramadan. The word sawm which has been used in the Holy Qur'an and the Hadith for fasting means" to abstain" ; thus a horse that abstains from moving about or from eating the fodder is said to be sa'im. In the technical language sawm signifies fasting or abstaining from food and drink and sexual intercourse from the dim beginning of dawn till sunset.
Fasting as an institution for the purification of the soul is common to all Divine religions. The writer of the article on" Fasting" in the Encyclopadia Britannica states that" it would be difficult to name any religious system of any description in which it is wholly unrecognized." This institution was well established among the Jews and the Christians.
The records of the Hadith bear ample testimony to the fact that fasting was a common religious practice among the pre-Islamic Arabs too, and they used to observe fast on the tenth of Muharram because it was on this very day that Allah saved Moses and his companions from the clutches of the Pharaoh who was drowned in the sea along with his army. The Arabs and other people too were familiar with fasting as an act of penitence or of propitiation or a preparatory rite before some act of sacramental eating or an initiation or a mourning ceremony.
In Islam fasting is primarily an institution for a spiritual discipline and selfcontrol. It is in fact an exercise in religious devotion in the form of cheerful and willing renunciation, for a definite period, of all the appetites of flesh lawful in themselves (the unlawful ones being ruled out of course). The Qur'an says:
0 ye who believe! prescribed unto you is fasting even as it was prescribed unto those before you. that haply you may become God-conscious (ii. 183).
Of all the creation of God only man deviates from His path. We will find that two things are mainly responsible for this: the love for material possessions and the tempta- tions of the flesh. Islam has, through the institutions of Zakat and Sadaqat, purged the hearts of its followers from the love of wealth, and has inculcated in him the habit to part with it readily for the sake of God.
Fasting has been ordained as a religious duty for the Muslims for subduing their lust and keeping their appetites well within reasonable bounds so that man may not become their slave and lose control over himself. The Qur'an clearly states that a man cannot attain salvation unless he learns to restrain his self from low desires." And as for him who fears to stand before his Lord and restrains himself from low desires, Paradise is surely the abode" (lxxix. 40-41).
The exercise of abstaining from things otherwise lawful in the ordinary course of life, at the behest of Allah, strengthens man's morality and self-control and deepens in him the consciousness of the Lord. This is what distinguishes fasting in Islam from fasting in other religions.
It should also be borne in mind that fasting does not aim at inflicting punishment upon people or sadding upon them unbearable burdens. The underlying idea behind it is to teach moderation and spiritual discipline so that human temptations may not become so wild and uncontrollable as to flout the commands of the Great Master. To be a true servant of Allah, it is essential that man should be able to conform his behaviour to the moral and spiritual discipline embodied in the Shari'ah of Islam. One cannot achieve this end if one finds oneself helpless before untamed and turbulent desires. Fasting is indispensable for this moral and spiritual training.

Another distinguishing feature of Islamic fasting is that it does not train a person for complete renunication but for perfect and cheerful obedience to the Lord All those things from which man is commanded to abstain during fast, e. g. eating, drinking and sexual intercourse, become permissible for him at the end of the fast. This shows that Islam does not look down upon the appetite of flesh as something ignoble and thus fit to be exterminated root and branch from the human soul. According to Islam, there is nothing profane or ignoble in human personality: both soul and body are sacred and worthy of respect. No aspect is to be ignored and no urge is to be completely curbed. What is required is to keep all these urges well within their proper limits so that none of them transgresses natural bounds and becomes the source of trouble.

That fasting is an institution for moral elevation can be judged from the fact that Allah does not impose check only upon eating, drinking and sexual intercourse from dawn to sunset, but also exhorts His servants to refrain from other foul acts, for ex- ample, backbiting, indulging in foul speech, telling lies, etc. Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: If one does not abandon falsehood and other actions like it, God has no need that one should abandon one's food and drink (Sahih Bukhari).

The social aspect of fasting in Ramadan is that the whole atmosphere is permeated with religious piety and devotion to Allah. There is one extra congregational prayer, Tarawih, during the night, in which the Qur'an is recited and the Muslim is reminded of the fact that it was in the month of Ramadan that the revelation of the Qur'an commenced. The sadaqqt are also given with greater zeal and fervour in this month. Thus the whole Muslim society is inspired by the love of God. Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When Ramadan begins, the gates of Heaven are opened, the gates of Hell are locked, and the devils are chained (Bukhari and Muslim).

Muhammad Asad, while elucidating the spiritual and moral significance of fast says:" Twofold I learned, is the purpose of this month of fasting. One has to abstain from food and drink in order to feel in one's body what the poor and hungry feel: thus social responsibility is being hammered into human consciousness as a religious postulate. The other purpose of fasting during Ramadan is self-discipline, an aspect of individual morality strongly accentuated in all Islamic teachings (as, for instance, in the total prohibition of all intoxicants, which Islam regards as too easy an avenue of escape from consciousness and responsibility). In these two elements-brotherhood of man and Individual self-discipline -I began to discern nhe outline of Islam's ethical out look" (Road to Mecca, London, 1954, p. 188).

Chapter 1: EXCELLENCE OF THE MONTH OF RAMADAN

Book 6, Number 2361:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When there comes the month of Ramadan, the gates of mercy are opened, and the gates of Hell are locked and the devils are chained,

Book 6, Number 2362:

This hadith is reported by Abu Huraira (with a slight alteration of words) that the Messenger of Allah (may peace be upon him) said:" When (the month of) Ramadan begins."

Chapter 2: FASTING IN RAMADAN SHOULD NECESSARILY BE COMMENCED WITH THE SIGHT OF THE NEW MOON AND FINISHED WITH THE SIGHT OF THE NEWMOON IF THE WEATHER IS CLOUDY AT THE BEGINNING OR AT THE END, THEN COMPLETE THIRTY DAYS

Book 6, Number 2363:

Ibn Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying in connection with Ramadan: Do not fast till you see the new moon, and do not break fast till you see it; but if the weather is cloudy calculate about it.

Book 6, Number 2364:

Ibn Umar reported that Allah's Messenger (may peace be upon him) made a mention of Ramadan and he with the gesture of his hand said: The month is thus and thus. (He then withdrew his thumb at the third time). He then said: Fast when you see it, and break your fast when you see it, and if the weather is cloudy calculate it (the months of Sha'ban and Shawwal) as thirty days.

Book 6, Number 2365:
This hadith is narrated on the authority of 'Ubaidullah with the same chain of transmitters, and he said: If (the sky) is cloudy for you, then calculate thirty days (for the month of Ramadan).
Book 6, Number 2366:
'Ubaidullah narrated on the authority of the same chain of transmitters that the Messenger of Allah (may peace be upon him) made a mention of Ramadan and said: The month may consist of twenty-nine days, and it may be thus, thus and thus, and (he further) said: Calculate it, but he did not say thirty.
Book 6, Number 2367:
Ibn'Umar (Allah be pleased with-both of them) reported Allah's Messenger (may peace be upon him) as saying: The month of Ramadan may consist of twenty-nine days. So do not fast till you have sighted it (the new moon) and do not break fast, till you have sighted it (the new moon of Shawwal), and if the sky is cloudy for you, then calculate.
Book 6, Number 2368:
'Abdullah b. 'Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: The month (of Ramadan) may consist of twenty nine days; so when you see the new moon observe fast and when you see (the new moon again at the commencement of the month of Shawwal) then break It, and if the sky is cloudy for you, then calculate it (and complete thirty days).
Book 6, Number 2369:
'Abdullah b. Umar (Allah be pleased with both of them) reported Allah's Measenger (may peace be upon him) as saying: When you see the new moon, observe fast, and when you see it (again) then break it, and if the sky is cloudy for you, then calculate it.
Book 6, Number 2370:
Ibn 'Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: The month may consist of twenty-nine nights. So do not fast till you have sighted it (the new moon) and do not break it till you have sighted it, except when the sky is cloudy for you, and if it is so, then calculate it.
Book 6, Number 2371:
Ibn Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: The month is thus and thus and thus (i. e. pointing with his fingers thrice), and he held back his thumb at the third time (in order to show that it can also consist of twenty-nine days).
Book 6, Number 2372:
Ibn Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: The month may consist of twenty-nine days.
Book 6, Number 2373:
Abdullah b. 'Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: The mouth (of Ramadan) is thus and thus, and thus. i. e. ten, ten and-nine.
Book 6, Number 2374:
Ibn Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: The month is thus, and thus, and thus, and he flapped his hands with all their fingers twice. but at the third turn, folded his right thumb or left thumb (in order to give an idea of twenty-nine).
Book 6, Number 2375:
Ibn 'Umar (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: The month (of Ramadan) may consist of twenty. nine days, and Shu'ba (one of the narrators) (gave a practical demonstration how the Holy prophet (may peace be upon him) explained to them) by unfolding his hands thrice and folding his thumb at the third turn. 'Uqba (one of the narrators in this chain of trans- mitters) said: I think that he said that the month consists of thirty days and unfolded his palm three times.
Book 6, Number 2376:
Ibn 'Umar (may Allah be pleased with both of them) reported Allah's Apostle (may peace be upon him) as saying: We are an unlettered people who can neither write nor count. The month is thus, and thus. folding his thumb when he said it the third time. This hadith has been narrated on the authority

of Aswad b. Qais with the same chain of transmitters, but herein no mention has been made of the other month (consisting of) thirty days.
Book 6, Number 2377:
Sa'd b. 'Ubaida reported that Ibn'Umar (Allah be pleased with both of them) heard a person saying: This night is the midnight (of the month). Upon this he said to him: How do you know that it is the midnight (of the month), for I heard the Mes- senger of Allah (may peace be upon him) as saying: The month is thus and thus (and he pointed with his ten fingers twice) and thus (i. e. at the third time he pointed with all his fingers but withdrew or folded his thumb)?
Book 6, Number 2378:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Whenever you sight the new moon (of the month of Ramadan) observe fast. and when you sight it (the new moon of Shawwal) break it, and if the sky is cloudy for you, then observe fast for thirty days.
Book 6, Number 2379:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Observe fast on sighting it (the new moon) and break (fast) on sighting it (the new moon), but if the sky is cloudy for you, then complete the number (of thirty).
Book 6, Number 2380:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Observe fast on sighting it (the new moon) and break it on sighting it. But if (due to clouds) the actual position of the month is concealed from you, you should then count thirty (days).
Book 6, Number 2381:
Abu Huraira (Allah be pleased with him) narrated that the Messenger of Allah (may peace he upon him) made a mention of the new moon and (in this connection) said: Observe fast when you see it (the new moon) and break fast when you see it (the new moon of Shawwal), but when (the actual position of the month is) concealed from you (on account of cloudy sky), then count thirty days.
Chapter 3: DO NOT FAST FOR A DAY OR TWO DAYS AHEAD OF RAMADAN
Book 6, Number 2382:
Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Do not observe fast for a day, or two days ahead of Ramadan except a person who is in the habit of observing a particular fast; he may fast on that day.
Book 6, Number 2383:
This hadith has been narrated on the authority of Yahya b. Abi Kathir with the same chain of transmitters.
Chapter 4: THE MONTH MAY CONSIST OF TWENTY-NINE DAYS
Book 6, Number 2384:
Zuhri reported that (once) the Apostle of Allah (may peace be upon him) took an oath that he would not go to his wives for one Month. Zuhri said that 'Urwa narrated to him from 'A'isha (Allah be pleased with her) that she said: When twenty-nine nights were over, which I had counted, the Messenger of Allah (may peace be upon him) came to me (he came to me first of all). I said: Messenger of Allah, you had taken an oath that you would not come to us for a month, whereas you have come after twenty nine days which I have counted. Whereupon he said: The month may also consist of twenty-nine days.
Book 6, Number 2385:
Jabir (Allah be pleased with her) narrated that the Holy Prophet (may peace be upon him) separated himself from his wives for a month. (His wives said:) He came to us on the twenty-ninth day, whereupon we said: It is the twenty-ninth (day) today. Thereupon he said: So far as the month is concerned, (and he, with a view to explaining it) flapped his hands thrice, but held back one finger at the last turn.
Book 6, Number 2386:
Abu Zubair is reported to have heard Jabir b. 'Abdullah (Allah be pleased with both of them) as saying: The Apostle of Allah (may peace be upon him) separated himself from his wives for a month. (His wives said:) He came to us on the morning of the twenty-ninth. Upon this some, of the people

said: It is the morning of twenty- ninth (according to our calculation). Upon this the Apostle of Allah (may peace be upon him) said: The month. may also consist of twenty-nine days. The Apostle of Allah (may peace be upon him) then flapped his bands thrice, twice with all the fingers of both his hand (to indicate twenty-nine) and by the third time with nine (fingers).

Book 6, Number 2387:

Umm Salama (Allah be pleased with him) reported that the Apostle of Allah (may peace be upon him) took an oath that he would not go to some of his wives for the whole of the month. When twenty-nine days bad passed he (the Holy Prophet) went to them in the morning or in the evening. Upon this it was said to him: Apostle of Allah, you took an oath that you would not come to us for a month, whereupon he said: The month may also consist of twenty-nine days.

Book 6, Number 2388:

A hadith like this has been narrated on the authority of Ibn Juraij with the same chain of transmitters.

Book 6, Number 2389:

Sa'd b. Abi Waqqas (Allah be pleased with him) said that the Messenger of Allah (may peace be upon him) struck his hand against the other and (then with the gesture of his two hands) said: The month is thus, thus (two times). He then withdrew (one of) his fingers at the third turn.

Book 6, Number 2390:

Muhammad b. Sa'd reported on the authority of his father (Sa'd b. Abi Waqqas (Allah be pleased with him) that the Apostle of Allah (may peace be upon him) had said: Tho month is thus and thus, and thus, i. e. ten, ten and nine. This hadith has been narrated by Abu Khalid with the same chain of transmitters.

Chapter 5: THERE IS A SIGHTING OF THE MOON FOR EVERY TOWN; THE SIGHTING AT ONE TOWN CANNOT BE HELD VALID FOR THE OTHER TOWN SITUATED AT A CONSIDERABLE DISTANCE FROM IT

Book 6, Number 2391:

Kuraib reported that Umm Fadl, daughter of Harith, sent him (Fadl, i. e. her son) to Mu'awiya in Syria. I (Fadl) arrived in Syria, and did the needful for her. It was there in Syria that the month of Ramadan commenced. I saw the new moon (of Ramadan) on Friday. I then came back to Medina at the end of the month. Abdullah b. 'Abbas (Allah be pleased with him) asked me (about the new moon of Ramadan) and said: When did you see it? I said.: We saw it on the night of Friday. He said: (Did) you see it yourself? -I said: Yes, and the people also saw it and they observed fast and Mu'awiya also observed fast, whereupon he said: But we saw it on Saturday night. So we would continue to observe fast till we complete thirty (lasts) or we see it (the new moon of Shawwal). I said: Is the sightidg of the moon by Mu'awiya not valid for you? He said: No; this is how the Messenger of Allah (may peace be upon him) has commanded us. Yahya b. Yahya was in doubt (whether the word used in the narration by Kuraib) was Naktafi or Taktafi.

Chapter 6: IT IS IMMATERIAL WHETHER THE NEW MOON IS LARGE (ON ACCOUNT OF APPEARING AFTER THIRTY NIGHTS) OR SMALL (ON ACCOUNT OF APPEARING ON THE THIRTIETH NIGHT) ; AND ALLAH DEFERS IT TO MAKE IT SUITABLE FOR SIGHTING AND IF THE SKY IS CLOUDY, THEN THIRTY (FASTS) ARE TO BE COMPLETED

Book 6, Number 2392:

Abu'l-Bakhtari reported: We went out to perform Umra and when we encamped in the valley of Nakhla, we tried to see the new moon. Some of the people said: It was three nights old, and others (said) that it was two nights old. We then met Ibn 'Abbas and told him we had seen the new moon, but that some of the people said it was three nights old and others that it was two nights old. He asked on which night we had seen it; and when we told him we had seen it on such and such night, he said the Prophet of Allah (may peace be upon him) had said: Verily Allah deferred it till the time it is seen, so it is to be reckoned from the night you saw it.

Book 6, Number 2393:

Abu'l-Bakhtari reported: We saw the new moon of Ramadan as we were at Dhit-i-'Irq. We sent a man to Ibn Abbas (Allah be pleased with both of them) to ask him (whether the sighting of a small moon had something of the nature of defect in it). Upon this Ibn 'Abbas (Allah be pleased with both of them)

said that the Messenger of Allah (may peace be upon him) had said: Verily Allah deferred its sight, but if (the new moon) is hidden from you, then, complete its number (thirty).
Chapter 7: THE MONTHS OF 'ID ARE NOT INCOMPLETE
Book 6, Number 2394:
The son of Abu Bakra reported it on the authority of his father that the Apostle of Allah (may peace be upon him) had said: The two months of 'Id, Ramadan and Dhu'l-Hijja (are not incomplete).
Book 6, Number 2395:
'Abd ar-Rahman b. Abu Bakra reported on the authority of Abu Bakra that the Apostle of Allah (may peace be upon him) had said: The months of 'Id are not incomplete. And in the hadith narrated by Khalid (the words are):" The months, of 'Id are Ramadan and Dhu'l-Hijja."
Chapter 8: THE TIMING OF FAST BEGINS WITH DAWN
Book 6, Number 2396:
'Adi b. Hatim (Allah be pleased with him) reported that when (this verse) was revealed:" Until the white streak of the dawn becomes distinct from the dark streak" (ii. 187) Adi b. Hatim said: Messenger of Allah, verily I keep underneath my pillow two strings, one white and the other black, by which I distinguish night from dawn. Upon this the Messenger of Allah (may peace be upon him) said: Your pillow seems to be very large. For the word khait implies the blackness of the night and the whiteness of the dawn.
Book 6, Number 2397:
Sahl b. Sa'd said that when this verse was revealed:" Eat and drink till the white streak is distinct from the dark streak," a person would take hold of a white thread and a black thread and keep on eating till he could find them distinct (in the light of the dawn). It was then that Allah, the Majestic and Great, reveiled (the words) min al-fajr (from the dawn), and then it became clear (that the word khait refers to the streak of light in the dawn).
Book 6, Number 2398:
Sahl b. Sa'd (Allah be pleased with him) said: When this verse was reveal- ed." Eat and drink till the white streak becomes distinct from the dark streak for you," the person who decided to observe fast tied on one of his feet a black thread and on the other a white thread. And he went on eating and drinking till he could distinguish (between their colour) on seeing them. It was after this that Allah reveal- ed (the words): min al-fajr. And they (the Muslims) came to know that (the word khait) refers to the night and day.
Book 6, Number 2399:
'Abdullah b. Mas'ud (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) had said: Bilal would pronounce Adhan (at the fag end of the night in order to inform the people about the time of the Sahri). So you eat and drink till you hear the Adhan of Ibn Umm Maktum (which was pro- nounced at the conclusion of the Sahri and the commencement of the fast).
Book 6, Number 2400:
Abdullah b. 'Umar (Allah be pleased with both of them) reported: I heard the Messenger of Allah (may peace be upon him) as saying: Bilal announces Adhan during the night, so you eat and drink, till you hear the Adhan of Ibn Umm Maktum.
Book 6, Number 2401:
Ibn 'Umar (Allah be pleased with both of them) reported that the Messenger of Allah (may peace be upon him) had two Mu'adhdhins, Bilal and son of Umm Maktum, the blind. The Messenger of Allah (may peace be upon him) said: Bilal announces Adhan at (the fag end of the) night (i. e. Sahri), so eat and drink till the son of Umm Maktum announces Adhan. And he (the narrator) said: And the (difference of time) between their (Adhans) was not more than this that one climbed down (from the minaret) and the other climbed up (to announce Adhan).
Book 6, Number 2402:
A hadith like this has been transmitted on the authority of 'A'isha (Allah be pleased with her).
Book 6, Number 2403:
A hadith like this has been narrated on the authority of 'Ubaidullah on the two chains of transmitters.
Book 6, Number 2404:

Ibn Mas'ud (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying The Adhan of Bilal should not restrain anyone among you from eating Sahur (last meal before daybreak during the month of Ramadan) for he announces Adhan (or he calls) at (the fag end of) the night to make him turn who stands for prayer among you, and to awaken those who are sleeping among you. And he said: The dawn is not like it, as one says (and he lifted his hand) till he (dispersed his fingers) and said: It is like this.
Book 6, Number 2405:
This hadith has been narrated by Sulaiman al-Taimi with the same chain of transmitters (but with a slight variation of words) that he (the Holy Prophet) said: The dawn is not like it as it is said; he then gathered his fingers and lowered them. But he said, it is like this (and he placed the index finger upon the other one and spread his hand).
Book 6, Number 2406:
This hadith has been narrated on the authority of Sulaiman Taimi with the same chain of transmitters and, at the end, it was said that the first Adhan was meant to awaken those who were in slumber amongst them and in order to make them turn who stand in (prayer) among them (towards food at the commencement of the fast). Jarir (one of the narrators) said that the Messenger (may peace be upon him) did not say like this but he said like it (true dawn) that the streaks of (true dawn) are horizontal and not vertical.
Book 6, Number 2407:
Samura b. Jandub reported Muhammad (may peace be upon him) as saying. The call of Bilal may not mislead any one of you (and he may, under the wrong impression gathered from it, refrain) from taking meal before the commencement of the fast (for the streaks) of this whiteness (which are vertical indicate the false dawn and the true dawn with which the fast commences is that when the streaks of light are) spread.
Book 6, Number 2408:
Samura b. Jundub reported Allah's Messenger (may peace be upon him) as saying: The Adhan of Bilal should not mislead you nor the whiteness (of the pillar) of dawn, for it is not the whiteness of the true dawn, but that of the false dawn which is vertical like a pillar and you can eat food till the streaks of whiteness spread like it.
Book 6, Number 2409:
Samura b. Jundub (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: The Adhan of Bilal may not mislead you with regard to your food at the commencement of the fast, nor the vertical (streaks) of whiteness in the horizon (for it is an indication of false dawn). You should stop eating (food) till (the whiteness) spreads like it. Hammad narrated it and with the gesture of his band he explained, the horizontal position (of the streaks of light).
Book 6, Number 2410:
Samura b. Jundub addressed and narrated from the Apostle of Allah (may peace be upon him) having said (these words): Neither the call of Bilal should mislead you nor this whiteness (of false dawn) till (the true) dawn appears (or he said) till the dawn breaks.
Book 6, Number 2411:
A hadith like this has been narrated on the authority of Samura b. Jundub.
Chapter 9: EXCELLENCE OF TAKING MEAL BEFORE DAWN, STRESS ON GIVING IT PREFERENCE AND PREFERENCE FOR DEFERRING IT (AT THE FAG END OF THE NIGHT) AND HASTENING IN BREAKING IT
Book 6, Number 2412:
Anas (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Take meal a little before dawn, for there is a blessing in taking meal at that time.
Book 6, Number 2413:
'Amr b. al-'As reported Allah's Messenger (may peace be upon him) as saying: The difference between our fasting and that of the people of the Book is eating shortly before dawn.
Book 6, Number 2414:
Musa b. 'Ali has narrated this hadith through the same chain of transmitters.

Book 6, Number 2415:
Zaid b. Thabit (Allah be pleased with him) said: We took meal shortly before dawn along with the Messenger of Allah (may peace be upon him). We then stood up for prayer. I said: How much span of time was there between the two (acts, i. e. taking of Sahri and observing of prayer)? He said (a span of reciting) fifty verses.
Book 6, Number 2416:
This hadith has been transmitted on the authority of Qatada too.
Book 6, Number 2417:
Sahl b. Sa'd (Allah be pleased with him) repotted Allah's Messenger (may peace be upon him) as saying: The people will continue to prosper as long as they hasten the breaking of the fast.
Book 6, Number 2418:
A hadith like this has been transmitted by Sahl b. Sa'd.
Book 6, Number 2419:
Abu 'Atiyya reported: I and Masruq went to 'A'isha and said to her: Mother of the Believers, there are two persons among the Companions of Muhammad (may peace be upon him) one among whom hastens in breaking the fast and in observing prayer, and the other delays breaking the fast and delays observing prayer. She said: Who among the two hastens in breaking fast and observing prayers? We said, It is 'Abdullah. i. e. son of Mas'ud. whereupon she said: This is how the Messenger of Allah (may peace be upon him) did. Abu Kuraib added: The second one was Abu Musa.
Book 6, Number 2420:
Abu 'Atiyya reported: I and Misruq went to 'A'isha (Allah be pleased with her) and Masruq said to her: There are two persons among the Companions of Muhammad (may peace be upon him) none of whom abandons the good, but one of them hastens to observe sunset prayer and break the fast, and the other delays in observing the sunset prayer and in breaking the fast, whereupon she said: Who hastens to observe sunset prayer and break the fast? He said: It is 'Abdullah. Upon this she said: This is how the Messenger of Allah (may peace be upon him) used to do.
Chapter 10: THE TIME FOR BREAKING THE FAST AND ENDING OF DAY
Book 6, Number 2421:
'Umar (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: When the night approaches and the day retreates and the sun sinks down, then the observer of the fast should break it. Ibn Numair made no mention of the word" then".
Book 6, Number 2422:
'Abdullah b. Abi Aufa reported: We were with the Messenger of Allah (may peace be upon him) on a journey during the month of Ramadan. When the sun had sunk he said: So and so, get down (from your ride) and prepare the meal of parched barley for us. He said: Messenger of Allah, still (there is light of) day. He (the Holy Prophet) said: Get down and prepare meal of parched barley for us. So he got down and prepared the meal of parched barley and offered him, and the apostle of Allah (may peace be upon him) drank that (liquid meal). He then told with the gesture of his hand that when the sun sank from that side and the night appeared from that side, then the observer of the fast should break it.
Book 6, Number 2423:
Ibn Abi Aufa (Allah be pleased with him) reported: We were with the Messenger of Allah (may peace be upon him) on a journey. When the sun sank he said to a person: Get down and prepare barley meal for us. Upon this he said: Messenger of Allah, let there be dusk. (He the Holy Prophet) said: Get down and prepare barley meal for us. He (the person) said: There is still (the light of) day upon us. (But) he got down (in obedience to the command of the Holy Prophet) and prepared a barley meal for him and he (the Holy Prophet) drank that (liquid meal) and then said: When you see the night approaching from that side (west) (and he pointed towards the east with his hand), then the observer of the fast should break it.
Book 6, Number 2424:

Abdullah b. Abi Aufa (Allah be pleased with him) reported: We travelled with the Messenger of Allah (may peace be upon him) as he had been observing fast. When the sun sank he said: So and so, get down and prepare barley meal for us. The rest of the hadith is the same.

Book 6, Number 2425:

This hadith has been narrated on the authority of Ibn Abi Aufa (Allah be pleased with him) through another chain of transmitters (but with a sight alteration of words): In this hadith transmitted by one of the narrators (neither these words are found): During the month of Ramadan." nor his statement:" And the night prevails from that side (the eastern side)." (These words are found in the narration of) Hushaim only.

Chapter 11: IT IS FORBIDDEN TO OBSERVE UNINTERRUPTED FASTING

Book 6, Number 2426:

Ibn 'Umar (Allah be pleased with both of them) said that the Apostle of Allah (may peace be upon him) forbade uninterrupted fasting. They (some of the Companions) said: You yourself fast uninterruptedly, whereupon he said: I am not like you. I am fed and supplied drink (by Allah).

Book 6, Number 2427:

Ibn 'Umar reported that the Messenger of Allah (may peace be upon him) abserved fasts uninterruptedly in Ramadan and the people (in his wake) did this. But he forbade them to do so. It was said to him (to the Holy Prophet): You yourself observe the fasts uninterruptedly (but you forbid us to do so) Upon this he said: I am not like you; I am fed and supplied drink (by Allah).

Book 6, Number 2428:

A hadith like this has been transmitted by Ibn 'Umar (Allah be pleased with both of them), but he did not make mention of (the words):" During the month of Ramadan."

Book 6, Number 2429:

Abu Huraira (Allah be pleased with him) reported: The Messenger of Allah (may peace be upon him) forbade (his Companions) from observing fast unintermptedly. One of the Muslims said: Messenger of Allah, you yourself observe Saum Wisal. whereupon the Messenger of Allah (may peace be upon him) said: Who among you is like me? I spend night (in a state) that my Allah feeds me and provides me drink. When they (the Companions of the Holy Prophet) did not agree in abandoning the uninterrupted fast, then the Holy Prophet (may peace. be upon him) also observed this fast with them for a day, and then for a day. They then saw the new moon and he (the Holy Prophet) said: If the appearance of the new moon were delayed. I would have observed more (fasts) with you (and he did it) by way of warning to them as they had not agreed to refrain (from observing Saum Wisal)

Book 6, Number 2430:

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Abstain from Saum-Wisal. They (his Companions) said: Messenger of Allah, but you observe Saum Wisal. Upon this he said: You are not like me in this matter, for I spend my night (in a state) that my Lord feeds me and provides me drink Devote yourselves to the deeds (the burden of which) you can bear.

Book 6, Number 2431:

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying (the words as said in the previous hadith) but with this alteration (of words):" Take upon yourselves (the burden of the deeds) for which you have the strength to bear."

Book 6, Number 2432:

Abu Huraira reported that the Apostle of Allah (may peace be upon him) forbade (his Companions) to observe Saum Wisal.

Book 6, Number 2433:

Anas (Allah be pleased with him) reported The Messenger of Allah (may peace be upon him) was observing prayer during Ramedan. I came and stood by his side. Then another man came and he stood likewise till we became a group. When the Apostle of Allah (may peace be upon him) perceived that we were behind him, he lightened the prayer. He then went to his abode and observed such (a long) prayer (the like of which) he never observed with us. When it was morning we said to him: Did you perceive us during the night? Upon this he said: Yes, it was this (realisation) that induced me to do

that which I did. He (the narrator) said: The Messenger of Allah (may peace be upon him) began to observe Saum Wisal at the end of the month (of Ramadan), and some persons among his Companions began to observe this uninter- rupted fast, whereupon the Apostle of Allah (may peace be upon him) said: What about such persons who observe uninterrupted fasts? You are not like me. By Allah. if the month were lengthened for me, I would have observed Saum Wisal, so that those who act with an exaggeration would (have been obliged) to abandon their exaggeration. 1501

Book 6, Number 2434:

Anas (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) observed Saum Wisal during the early part of the month of Ramadan. The people among Muslims also observed uninterrupted fast. This (news) reached him (the Holy Prophet) and he said: Had the month been lengthened for me I would have continued observing Saum Wisal, so that those who act with forced hardness would (have been obliged) to abandon it. You are not like me (or he said): I am not like you. I continue to do so (in a state) that my Lord feeds me and provides me drink.

Book 6, Number 2435:

'A'isha (Allah be pleased with her) said: The Apostle of Allah (may peace be upon him) forbade them (his Companions) to observe Saum Wisal out of mercy for them. They said: You (Holy Prophet) yourself observe it. Upon this he said: I am not like you. My Lord feeds me and provides me drink.

Chapter 12: KISSING IS NOT FORBIDDEN WHILE FASTING IF ONE IS NOT URGED BY SEXUAL LUST

Book 6, Number 2436:

'A'isha (Allah be pleased with her) said that the Messenger of Allah (may peace be upon him) kissed one of his wives while he was fasting, and then she ('A'isha) smiled (as she narrated).

Book 6, Number 2437:

Sufyan reported: I said to 'Abd al-Rahman b. Qasim: Have you heard from your father narrating from 'A'isha (Allah be pleased with her) that he kissed her while observing fast? He ('Abd al-Rahman b. Qasim) kept silence for a short while and then said:" Yes."

Book 6, Number 2438:

'A'isha reported: Allah's Messenger (may peace be upon him) used to kiss me while observing fast; and who among you can control his desire as the Messenger of Allah (may peace be upon him) could control his desire.

Book 6, Number 2439:

'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) used to kiss (his wives) while fasting and embraced (them) while fasting; but he had the greatest mastery over his desire among you.

Book 6, Number 2440:

'A'isha (Allah be pleased with her) reported: The Messenger of Allah (may peace be upon him) used to kiss (his wives) while fasting; and he had the greatest control over his desire (as compared with you).

Book 6, Number 2441:

'A'isha (Allah be pleased with her) said that the Messenger of Allah (may peace be upon him) used to embrace (his wives) while fasting.

Book 6, Number 2442:

Aswad reported: I and Masruq went to 'A'isha (Allah be pleased with her) and asked. her if the Messenger of Allah (may peace be upon him) embraced (his wives) while fasting. She said: Yes; but he had the greatest control over his desire among you: or he was one of those who had control over his desire. It is further narrated on the authority of Aswad and Masruq that they went to the Mother of the Believers and they asked her (and the rest of the hadith is the same)

Book 6, Number 2443:

'Urwa b. Zubair narrated that 'A'isha the Mother of the Believers (Allah be pleased with her) informed him that the Messenger of Allah (may peace be upon him) kissed her while fasting.

Book 6, Number 2444:

A hadith like this has been narrated by Yahya b. Abu Kathir with the same chain of transmitters.

Book 6, Number 2445:
'A'isha (Allah be pleased with her) reported that the Messenger of Allah (may peace be upon him) used to kiss her during the month of fasting.
Book 6, Number 2446:
'A'isha (Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) kissed (his wives) during Ramadan while observing fast.
Book 6, Number 2447:
'A'isha (Allah be pleased with her) reported that Allah's Apostle (peace be upon him) kissed (his wives) while fasting.
Book 6, Number 2448:
Hafsa (Allah be pleased with her) reported that the Messenger of Allah (may peace be upon him) kissed (his wives) while fasting.
Book 6, Number 2449:
A hadith like this has been narrated by Hafsa (Allah be pleased with her) through another chain of transmitters.
Book 6, Number 2450:
Umar b Abu Salama reported that he asked the Messenger of Allah (may peace be upon him): Should one observing fast kiss (his wife)? The Messenger of Allah (may peace be upon him) said to him: Ask her (Umm Salama). She informed him that the Messenger of Allah (may peace be upon him) did that, where upon he said: Messenger of Allah, Allah pardoned thee all thy sins, the previous and the later ones. Upon this the Messenger of Allah (may peace be upon him)) said: By Allah, I am the most God conscious among you and I fear Him most among you.
Chapter 13: THERE IS NO HARM IN OBSERVING FAST IF ONE IS JUNBI EVEN AFTER DAWN
Book 6, Number 2451:
Abu Bakr (he is Abu Bakr b. Abd al-Rahman b. Harith) reported: I heard Abu Huraira (Allah be pleased with him) narrating that he who is overtaken by dawn in a state of seminal emission should not observe fast. I made a mention of it to 'Abd al-Rahman b. Harith (i. e. to his father) but he denied it. 'Abd al-Rahman went and I also went along with him till we came to'A'isha and Umm Salama (Allah be pleased with both of them) and Abd al-Rahman asked them about it. Both of them said: (At times it so happened) that the Apostle of Allah (may peace be upon him) woke up in the morning in a state of junub (but without seminal emission in a dream) and observed fast He (the narrator) said: We then proceeded till we went to Marwan and Abd al-Rahman made a mention of it to him. Upon this Marwan said: I stress upon you (with an oath) that you better go to Abu Huraira and refer to him what is said about it. So we came to Abu Huraira and Abu Bakr had been with us throughout and 'Abd al-Rahman made a mention of it to him, whereupon Abu Huraira said: Did they (the two wives of the Holy Prophet) tell you this? He replied: Yes Upon this (Abu Huraira) said: They have better knowledge. Abu Huraira then attributed that what was said about it to Fadl b. 'Abbas and said: I heard it from Fadl and not from the Apostle of Allah (may peace be upon him). Abu Huraira then retracted from what he used to say about it. Ibn Juraij (one of the narrators) reported: I asked 'Abd al-Malik, if they (the two wives) said (made the statement) in regard to Ramadan, whereupon he said: It was so, and he (the Holy Prophet) (woke up in the) morning in a state of junub which was not due to the wet dream and then observed fast.
Book 6, Number 2452:
'A'isha, the wife of the Apostle of Allah (may peace be upon him), said: The dawn broke upon the Messenger of Allah (may peace be upon him) during the Ramadan in a state of junub not because of sexual dream (but on account of intercourse) and he washed himself and observed fast.
Book 6, Number 2453:
Abu Bakr reported that Marwan sent him to Umm Salama to ask whether a person should observe fast who is in a state of junub and the dawn breaks upon him, whereupon she said that the Messenger of Allah (may peace be upon him) (was at times) junbi on account of intercourse and not due to sexual dream, and the dawn broke upon him, but he neither broke the fast nor recompensed.

Book 6, Number 2454:
Abu Bakr b. 'Abd al-Rahman b. al-Harith b. Hisham reported on the authority of 'A'isha and Umm Salama, the wives of the Apostle of Allah (may peace be upon him): The Messenger of Allah (may peace be upon him) at times got up in the morning in a state of junub on account of having a sexual intercourse (with his wives during night) but not due to sexual dreams in the month of Ramadan, and would observe fast.
Book 6, Number 2455:
'A'isha reported that a person came to the Apottle of Allah (may peace be upon him) asking for a fatwa (religious verdict). She ('A'isha) had been overhearing it from behind the curtain. 'A'isha added that he (the person) had said: Messenger of Allah, (the time) of prayer overtakes me as I am in a state of junub; should I observe fast (in this state)? Upon this the Messenger of Allah (may peace be upon him) said: (At times the time) of prayer overtakes me while I am in a state of junub, and I observe fast (in that very state), whereupon he said: Messenger of Allah, you are not like us Allah has pardoned all your sins, the previous ones and the later ones. Upon this he (the Holy Prophet) said: By Allah, I hope I am the most God-fearirg of you, and possess the best knowledge among you of those (things) against which I should guard.
Book 6, Number 2456:
Sulaiman b. Yasar reported that he asked Umm Salama whether a person (who gets up) in the morning in a state of junub should observe fast. She said: The Messenger of Allah (may peace be upon him) (at times) got up in the morning in a state of junub, not because of sexual dreams (but on account of intercourse at night), and then observed fast.
Chapter 14: SEXUAL INTERCOURSE IS COMPLETELY FORBIDDEN DURING THE DAY IN THE MONTH OF RAMADAN
Book 6, Number 2457:
Abu Huraira (Allah be pleased with him) reported that a person came to the Apostle of Allah (may peace be upon him) and said: Messenger of Allah, I am undone. He (the Holy Prophet) said: What has brought about your ruin? He said: I have had intercourse with my wife during the month of Ramadan. Upon this he (the Holy prophet) said: Can you find a slave to set him free? He said: NO He (the Holy Prophet again) said: Can you observe fast for two consecutive months? He said: No. He (the Holy Prophet) said: Can you provide food to sixty poor people?, He said: No. He then sat down and (in the meanwhile) there was brought to the Apostle of Allah (may peace be upon him) a basket which contained dates. He (the Holy Prophet) said: Give these (dates) in charity. He (the man) said: Am I to give to one who is poorer than I? There is no family poorer than mine between the two lava plains of Medina. The Apostle of Allah (may peace be upon him) laughed so that his molar teeth became visible and said: Go and give it to your family to eat.
Book 6, Number 2458:
A hadith like this has been narrated on the authority of Mubammad b. Muslim al-Zuhri with the same chain of transmitters, and he said: There was brought an 'araq containing dates, an 'araq being a huge basket. But in this hadith no men- tion has been made of (the fact) that the Apostle of Allah (may peace be upon him) laughed till his molar teeth became visible.
Book 6, Number 2459:
Abu Huraira reported that a person had intercourse with his wife during Ramadan (while fasting). He asked for the religious verdict (about it) from the Messenger of Allah (may peace be upon him), whereupon he (the Holy Prophet) said: Can you find a slave (to grant him freedom)? He said: No. He (the Holy Prophet again) said: Can you afford to observe fasts for two (consecutive) months? He said: No. He (the Holy Prophet) said: Then feed sixty poor men.
Book 6, Number 2460:
This hadith has been narrated on the authority of Zuhri with the same chain of transmitters that a person broke fast in Ramadan whereupon the Messenger of Allah (may peace be upon him) commanded him to free a slave (as an atonement), and the rest of the hadith is the same as narrated by Ibn Uyaina.
Book 6, Number 2461:

Humaid b. 'Abd al-Rahman reported that Abu Huraira had narrated to him that the Apostle of Allah (may peace be upon him) commanded the person (who) broke the fast in Ramadan to free a slave or observe fasts for two (consecutive) months or feed sixty poor persons.

Book 6, Number 2462:

This hadith has been narrated with the same chain of transmitters on the authority of Zuhri.

Book 6, Number 2463:

'A'isha (Allah be pleased with her) reported that a person came to the Messenger of Allah (may peace be upon him) and said: I am burnt, whereupon the Messenger of Allah (may peace be upon him) said: How is it? He (the person) said: I had intercourse with my wife during the day in Ramadan. Upon this (the Holy Prophet) said: Give charity, give charity. He (the person) said: There is nothing with me. He commanded him to sit down, (In the meanwhile) there were brought to him (to the Holy Prophet) two baskets containing eatables, whereupon the Messenger of Allah (may peace be upon him) told him to give them as sadaqa.

Book 6, Number 2464:

'Abbad b. Abdullah b. Zubair narrated that he heard 'A'isha (Allah be pleased with her) saying: A person came to the Messenger of Allah (may peace be upon him), and he then narrated the hadith. But (neither these words are found):" Give charity, give charity" (nor) his words:" during the day time".

Book 6, Number 2465:

Abbad b. Abdullah b. Zubair reported that he had heard 'A'isha, the wife of the Apostle of Allah (may peace be upon him), as saying: A person came to the Messenger of Allah (may peace be upon him) in the mosque during (the month of) Ramadan and said: Messenger of Allah, I am burnt I am burnt, whereupon the Mes- senger of Allah (may peace be upon him) asked him as to what the matter was. Upon this he said: I had intercourse with my wife (in a state of fasting) Thereupon he (the Holy Prophet) said: Give charity. Upon this he said: Apostle of Allah, I swear by God, there is nothing with me (to give in charity) as I do not possess anything. He (the Holy Prophet) said: Sit down. So he sat down and he was in this very state when there came a person urging a donkey with a load of eatables upon it. The Mes- senger of Allah (may peace be upon him) said: Where is that burnt one who was just here? Thereupon the person stood up. The Messenger of Allah (may peace be upon him) said: Give this (eatables brought by the man) in charity. Upon this the person said: Messenger of Allah, can there be anyone else (more deserving than I)? By Allah. we are hungry, we have nothing with us. Upon this he (the Holy Prophet) said: Then eat (these eatables).

Chapter 15: PERMISSIBILITY OF OBSERVING THE FAST OR NOT OBSERVING IT IN THE MONTH OF RAMADAN FOR A TRAVELLER

Book 6, Number 2466:

Ibn Abbas (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) went out during the month of Ramadan in the year of Victory (when Mecca was conquered) and was fasting till he reached Kadid (a canal situated at a distance of forty-two miles from Mecca) and he then broke the fast. And it was the habit of the Companions of the Messenger of Allah (may peace be upon him) to follow him in every new thing (or act). So they followed him also (in this matter).

Book 6, Number 2467:

This hadith is narrated on the authority of Zuhri with the same chain of transmitters. Yahya (one of the narrators) said that Sufyan (the narrator) had stated: I do not know whose statement it is:" It is the last word of the Messenger of Allah (may peace be upon him) which is accepted as (final as it abrogates the previous ones)."

Book 6, Number 2468:

It has been narrated on the authority of Zuhri with the same chain of transmitters that breaking of fast (in a journey) is the final of the two commands (whether one may fast or one may break it), and it is the last command of the Messenger of Allah (may peace be upon him) which is to be accepted as final. Zuhri said: The Messenger of Allah (may peace be upon him) marched on Mecca on the morning of 14th of Ramadan (lit. when thirteen nights had passed).

Book 6, Number 2469:

A hadlth like this has been transmitted on the authority of Ibn Shibab who said that they (the Compnions of the Holy Prophet) followed the latest of his commands and looked upon it as one abrogating (the previous ones) and the most firm.
Book 6, Number 2470:
Ibn 'Abbas (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) journeyed during the month of Ramadan in a slate of fasting till he reached 'Usfan. He then ordered a cup containing drinking water and he drank that openly so that the people might see it, and broke the fast (and did not resume it) till he reached Mecca. Ibn 'Abbas (Allah be pleased with him) said: Allah's Messenger (may peace be upon him) fasted and broke the fast, so he who wished fasted and he who wished to break it broke it.
Book 6, Number 2471:
Ibn Abbas (Allah be pleased with him) reported: Do not condemn one who observes fast, or one who does not observe (in a journey). for the Messenger of Allah (may peace be upon him) observed fast in a journey or he did not observe it (too).
Book 6, Number 2472:
Jabir b. 'Abdullah (Allah be pleased with both of them) reported that Allah's Messenger (may peace be upon him) went out to Mecca in Ramadan in the year of Victory, and he and the people fasted till he came to Kura' al-Ghamim and the people also fasted. He then called for a cup of water which he raised till the people saw it, and then he drank. He was told afterwards that some people had continued to fast, and he said: These people are the disobedient ones; these are the disobedient ones.
Book 6, Number 2473:
This hadith has been narrated by Ja'far with the some chain of trans- mitters and he added: It was said to him (to the Holy Prophet): There are people to whom fasting has become unbearable and they are waiting how you do. He (the Holy Prophet) then called for a cup of water when it was afternoon. The rest of the hadith is the same.
Book 6, Number 2474:
Jabir b. 'Abdullah (Allah be pleased with both of them) reported that in the course of a journey Allah's Messenger (may peace be upon him) saw a man, people crowding around him and providing him a shade. Upon this he (the Holy Prophet) said: What is the matter with him? They said: He is a person observing fast. Whereupon the Messenger of Allah (may peace be upon him) said: It is no righteousness that you fast on journey.
Book 6, Number 2475:
'Amr b. al-Hasan is reported to have said that he heard Jabir b. 'Abdullah (Allah be pleased with both of them) as saying that the Messenger of Allah (may peace be upon him) saw a man. The rest of the hadith is the same as mentioned above.
Book 6, Number 2476:
This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but with this addition that he (the Holy Prophet) said:" Take advantage of the concession of Allah Who Wanted it to you." When he (one of the narrators) asked him (the other one, Yabya b. Abi Kathar) he did not retain it in his mind.
Book 6, Number 2477:
Abu Sa'id al-Khudri (Allah be pleased with him) reported: We went out on an expedition with Allah's Messenger (may peace be upon him) on the 16th of Ramadan. Some of us fasted and some of us broke the fast. But neither the observer of the fast found fault with one who broke it, nor the breaker of the fast found fault with one who observed it.
Book 6, Number 2478:
A hadith like this has been narrated on the authority of Qatada with the same chain of transmitters by different narrators (except this difference) that in the hadith transmitted by Taimi and Umar b. Amir and Hisham (the date of setting out is) 18th, and in the hadith transmitted by Sa'id it is the 12th, and in the one transmitted by Shu'ba it is the 17th or 19th.
Book 6, Number 2479:

Abu Sa'id al-Khudri (Allah be pleased with him) reported: We went out on an expedition with the Messenger of Allah (may peace be upon him) during Ramadan and neither the observer of the fast was found fault with for his fasting, nor the breaker of the fast for breaking it.

Book 6, Number 2480:

Abu Sa'id al-Khudri (Allah be pleased with him) reported: We went out on an expedition with the Messenger of Allah (may peace be upon him) during Ramadan. Some of us observed the fast and some of us broke it. Neither the observer of the fast had any grudge against one who broke it, nor the breaker of the fast had any grudge against one who had fasted They knew that he who had strength enough (to bear its rigour) fasted and that was good, and they also found that he who felt weakness (and could not bear the burden) broke it, and that was also good.

Book 6, Number 2481:

Abu Nadra reported Abu Sa'id al. Khudri and Jabir b. Abdullah as saying: We travelled with the Messenger of Allah (may peace be upon him). The observer of the fast observed it, and the breaker of the fast broke it, but none of them found fault with each other.

Book 6, Number 2482:

Humaid reported that Anas (Allah be pleased with him) was asked about fasting during Ramadan while travelling. He said: We travelled with the MesseDger of Allah (may peace be upon him) during the month of Ramadan, but neither the ob- server of the fast found fault with the breaker of the fast, nor the breaker of the fast found fault with the observer of the fast.

Book 6, Number 2483:

Abu Khalid al-Ahmar narrated from Humaid who said: I went out and was fasting; they said to me: Break (lit go back, repeat). He said that Anas reported that the Companions of the Messenger of Allah (may peace be upon him) used to set out on a journey and neither the observer of the fast found fault with the breaker of the fast, nor the breaker of the fast found fault with the observer of the fast. (One of the narrators Humaid said): I met Ibn Abi Mulaika who informed me the same thing on the authority of 'A'isha.

Chapter 16: THE REWARD OF ONE WHO DOES NOT OBSERVE FAST BECAUSE OF A RELIGIOUS DUTY

Book 6, Number 2484:

Anas (Allah be pleased with him) reported: We were with the Apostle of Allah (may peace be upon him) on a journey. Some of us had been observing the fast and some of us had not been fasting. We got down at a place on a hot day. Most of us had the cloth for shelter. There were also those amongst us who sheltered (themselves against the rays of the) sun with the help of their hands. The observers of the fast fell down (on account of weakness). Those who had not observed it got up and pitched tents and watered the mounts. Thereupon the Messenger of Allah (may peace be upon him) said: The breakers of the fast have taken away the reward today.

Book 6, Number 2485:

Anas (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) was journeying (along with his Companions). Some of them had observed the fast whereas the others had broken it. Those who did not fast girded up their loins and worked, but the observers of the fast were too weak to work. Upon this he (the Apostle of Allah) said: Today the breakers of the fast have gone with the reward.

Book 6, Number 2486:

Qaza'a reported: I came to Abu Sa'id al-Khudri (Allah be pleased with him) and he was surrounded (by people), and when they dispersed I said to him: I am not going to ask you about what these people were asking. I ask you about fasting on a journey. Upon this he said: We travelled with the Messenger of Allah (may peace be upon him) towards Mecca and we had been observing fast. We halted at a place. There the Messenger of Allah (may peace be upon him) said: You are nearing your enemy and breaking of fast would give you greater strength, and that was a concession (given to us). But some of us continued to observe the fast and some of us broke it. We then got down at another place and he (the Holy Prophet) said: You are going to encounter the enemy in the morning and breaking of the fast would give you strength, so break the fast. As it was a point of stress, so we broke the fast. But

subsequently we saw ourselves observing the fast with the Messenger of Allah (may peace be upon him) on a journey.

Chapter 17: CHOICE FOR OBSERVING FAST AND BREAKING IT ON A JOURNEY

Book 6, Number 2487:

'A'isha (Allah be pleased with her) reported that Hamza b. 'Amr al-Aslami asked the Messenger of Allah (may peace be upon him) about fasting on a journey, and he (the Holy Prophet) said: Fast if you like and break it if you like.

Book 6, Number 2488:

'A'isha (Allah be pleased with her) reported that Hamza b. Amr al-Aslami asked the Messenger of Allah (may peace be upon him) thus: Messenger of Allah, I am a person devoted much to fasting. Should I fast during the journey? He (the Holy Prophet) said: Fast if you like and break it if you like.

Book 6, Number 2489:

This hadith has been narrated on the authority of Hisham with the same chain of transmitters.

Book 6, Number 2490:

This hadith has been narrated on the authority of Hisham with the same chain of transmitters that Hamza said: I am a person much used to fasting. Should I fast during the journey? (The rest of the hadith is the same.)

Book 6, Number 2491:

Hamza b. 'Amr al-Aslami (Allah be pleased with him) said: Messenger of Allah, I find strength in me for fasting on a journey; is there any sin upon me (in doing it)? Thereupon the Messenger of Allah (may peace be upon him) said: It is a concession from Allah. He who took advantage of it, it is good for him, and he who preferred to observe fast, there is no sin upon him. Harun (one of the narrators) in his narration said: 'lt is a concession, and he made no mention of" from Allah".

Book 6, Number 2492:

Abu Darda' (Allah be pleased with him) reported: We set out during the month of Ramadan with the Messenger of Allah (may peace be upon him) in such an intense heat that one of us would place his hand over his head (in order to protect himself) against the excessive heat, and none among us was observing the fast, except the Messenger of Allah (may peace be upon him) and 'Abdullah b. Rawaha.

Book 6, Number 2493:

Abu Darda' reported: We were with the Messenger of Allah (may peace be upon him) on some of his journeys on an intensely hot day so much so that a person would place his hand on his head (in order to protect himself) against excessive heat, and none amongst us was fasting but the Messenger of Allah (may peace be upon him) and Abdullah b. Rawaha

Chapter 18: IT IS PREFERABLE FOR THE PILGRIM NOT TO OBSERVE FAST IN 'ARAFAT ON THE DAY OF 'ARAFA

Book 6, Number 2494:

Umm al-Fadl bint- al-Harith reported that some people argued about the fasting of the Messenger of Allah (may peace be upon him) on the day of 'Arafa. Some of them said that he had been fasting, whereas the others said that he had not been fasting. I sent a cup of milk to him while he was riding his camel at 'Arafa, and he drank it.

Book 6, Number 2495:

This hadith has been narrated on the authority of Abu Nadr with the same chain of transmitters, but he did not mention that he was mounting (riding on) his camel.

Book 6, Number 2496:

This hadith has been narrated by Abu Nadr on the authority of Umair, the freed slave of Umm al-Fadl, through the same chain of transmitters.

Book 6, Number 2497:

Umm al-Fadl (Allah be pleased with her) is reported to have said that some people among the Companions of the Messenger of Allah (may peace be upon him) were in doubt about fasting on the day of 'Arafa and we were with him on that day. I (Umm al-Fadl) sent him a cup of milk and he was halting at 'Arafa, and he drank that.

Book 6, Number 2498:

Kuraib, the freed slave of Ibn 'Abbas (Allah be pleased with him), reported from Maimuna, the wife of the Apostle of Allah (may peace be upon him), that people had doubt about the fasting of Allah's Messenger (may peace be upon him) on the day of 'Arafa. Maimuna sent him a cup of milk and he was halting at a place and he drank it and the people were seeing him.

Chapter 19: FASTING ON THE DAY OF 'ASHURA (10TH OF MUHARRAM)

Book 6, Number 2499:

'A'isha (Allah be pleased with her) reported that the Quraish used to fast on the day of 'Ashura in the pre-Islamic days and the Messenger ot Allah (may peace be upon him) also observed it. When he migrated to Medina, he himself observed this fast and commanded (others) to observe it. But when fasting during the month of Ramadan was made obligatory he said: He who wishes to observe this fast may do so, and he who wishes to abandon it may do so.

Book 6, Number 2500:

This hadith is narrated on the authority of Hisham with the same chain of transmitters, but he made no mention in the first part of the hadith that the Messenger of Allah (may peace be upon him) used to observe fast, and said about the second part that he abandoned the (fast) of Ashura, and he who wished observed the fast and who wished otherwise abandoned it, and he did not hold it as the words of the Apostle of Allah (may peace be upon him) as mentioned in the narration transmitted by Jarir.

Book 6, Number 2501:

'A'isha (Allah be pleased with her) reported. In the pre-Islamic days fast was observed on the day of Ashura, but with the advent of Islam (its position was ascertained as that of a voluntary fast). Then he who wished to fast fasted, and he who liked to abandon it abandoned it.

Book 6, Number 2502:

'A'isha (Allah be pleased with her) reported that the Messenger of Allah (may peace be upon him) had ordered to observe fast (on 'Ashura) before the fasting in Ramadan was made obligatory. But when it became obligatory, then he who wished fasted on the day of Ashura, and he who wished did not observe it (on that day).

Book 6, Number 2503:

'A'isha (Allah be pleased with her) reported that the Quraish used to observe fast on the day of Ashura during the pre-Islamic days. The Messenger of Allah (may peace be upog him) then commanded to fast on that day till (fasting) in Ramadan became obligatory. Then the Messenger of Allah (may peace be upon him) said: He who wished to fast should do so. and he who wished to break it may do so.

Book 6, Number 2504:

Abdullah b. 'Umar (Allah be pleased with them) reported that (the Arabs of) pre-Islamic days used to observe fast on the day of Ashura and the Messenger of Allah (may peace be upon him) observed it and the Muslims too (observed it) before fasting in Ramadan became obligatory. But when it became obligatory, the Messenger of Allah (may peace be upon him) said: 'Ashura is one of the days of Allah, so he who wished should observe fast and he who wished otherwise should abandon it.

Book 6, Number 2505:

A hadith like this has been narrated on the authority of Abdullah through the same chain of transmitters.

Book 6, Number 2506:

Ibn 'Umar (Allah be pleased with them) said that the day of 'Ashura was mentioned before the Messenger of Allah (may peace he upon him). Thereupon the Messenger of Allah, (may peace be upon him) said: That was a day on which the people of pre-Islamic days used to observe fast. So he who amongst you likes to observe fast should do so, and he who does not like it should abandon it.

Book 6, Number 2507:

Abdullah b. 'Umar (Allah be pleased with both of them) reported that he heard the Messenger of Allah (may peace be upon him) say about the day of Ashura: It is a day on which the people of pre-Islamic days observed fast. So he who liked to fast on this day should do so, and he who liked to abandon it should abandon it. 'Abdullah (Allah be pleased with him) did not observe fast except when it coincided (with the days when he was in the habit of observing voluntary fasts during every month).

Book 6, Number 2508:

Abdullah b. Umar (Allah be pleased with them) reported that the day of 'Ashura was mentioned before the Apostle of Allah (may peace be upon him) and he narrated a hadith like one (narrated above).
Book 6, Number 2509:
'Abdullah b. Umar (Allah be pleased with them) reported that the day of 'Ashura was mentioned before the Messenger of Allah (may peace be upon him) and he said: It is a day when the people in the pre-Islamic days need to observe fast, so he who wishes to observe fast should do so, and he who wishes to abandon it should do so.
Book 6, Number 2510:
Abd al-Rahman b. Yazid said: When al-Ash'ath b. Qais entered the house of 'Abdullah he was having his breakfast. He ('Abdullah b. Umar) said: Abd Muhammad (al-Asha'th), come near to the breakfast. Thereupon he said: Is not today the day of 'Ashura? He ('Abd al-Rahman) said: Do you know what the day of 'Ashura is? He said: What is it? He said: It is a day on which the Messenger of Allah (may peace be upon him) used to observe fast before the (fasting) in the month of Ramadan (became) obligatory. But when it became obligatory the (fasting of 'Ashura) was abandoned (as compulsory). Abu Kuraib said: He (the Holy Prophet) abandoned it.
Book 6, Number 2511:
This hadith has been narrated from Jarir on the authority of A'mash with the same chain of transmitters and he said (these words with a little bit of variation from the previous hadith): When (fasting) in Ramadan was (made) obligatory, he aban- doned it (the practice of observing fast on Ashura).
Book 6, Number 2512:
Qais b Sakan reported that al-Ash'ath b. Qais went to 'Abdullah on the day of 'Ashura while he was eating. He said: Abu Muhammad, come near and dine. Upon this he said: I am fasting. Thereupon he said: We used to observe fast and then (this practice) was abandoned.
Book 6, Number 2513:
'Alqama reported that Ash'ath b. Qais went to Ibn Mas'udd while he was eating on the day of Ashura. Thereupon he said: Abu Abd al-Rahman, it is the day of 'Ashura (and you are eating). Upon this he said: Fast was observed on (this day) before the (fasting) in Ramadan was made obligatory, but when it was made obligatory, (fasting on the day of 'Ashura) was abandoned. So if you are not fasting, then take food.
Book 6, Number 2514:
Jabir b Samura reported that the Messenger of Allah (may peace be upon him) commanded us to observe fast on the day of Ashura and exhorted us to do it and was particular about it But when (fasting) in Ramadan was made obligatory, he hence. forth neither commanded us nor forbade us, nor was he so particular about it.
Book 6, Number 2515:
Abd al-Rahman reported that he heard Mu'awiya b. Abu Sufyan delivering a sermon in Medina. i. e. when he came there (for Hajj). He delivered a sermon on the day of 'Ashura and said: People of Medina, where are your scholars? I heard the Messenger of Allah (may peace be upon him) say on this very day: It is the day of 'Ashura. Allah has not made fasting on This day obligatory for you but I am fasting. He who likes to observe fast among you should do so, and he who likes not to observe it may not observe it.

Book 6, Number 2516:
A hadith like this has been narrated on the authority of Ibn Shihab through the same chain of transmitters.
Book 6, Number 2517:
This hadith has been narrated on the authority of Zuhri with the same chain of transmitters that be heard Allah's Apostle (may peace be upon him) as saying on a similar day: I am fasting today, so he who wishes to observe fast should do so; but he did not make mention of the rest of the hadith.
Book 6, Number 2518:

Ibn Abbas (Allah be pleased with both of them) reported that when Allah's Messenger (may peace be upon him) came to Medina, he found the Jews observing the fast on the day of Ashura. They (the Jews) were asked about it and they said: It is the day on which Allah granted victory to Moses and (his people) Bani Isra'il over the Pharaoh and we observe fast out of gratitude to Him. Upon this the Apostle of Allah (may peace be upon him) said: We have a closer connection with Moses than you have, and he commanded to observe fast on this day.

Book 6, Number 2519:

This hadith has been narrated by Ibn Bishr with the same chain of trans- mitters (but with a slight variation) that he (the Holy Prophet) inquired of them (Jews) about it (fasting on the day of 'Ashura).

Book 6, Number 2520:

Ibn'Abbas (Allah be pleased with both of them) reported that the Messenger of Allah (may peace be upon him) arrived in Medina and found the Jews observing fast on the day of 'Ashura. The Messenger of Allah (may peace be upon him) said to them: What is the (significance) of this day that you observe fast on it? They said: It is the day of great (significance) when Allah delivered Moses and his people, and drowned the Pharaoh and his people, and Moses observed fast out of gratitude and we also observe it. Upon this the Messenger of Allah (may peace be upon him) said: We have more right, and we have a closer connection with Moses than you have; so Allah's Messenger (may peace be upon him) observed fast (on the day of 'Ashura), and gave orders that it should be observed.

Book 6, Number 2521:

This hadith has been narrated on the authority of Ayyub with the same chain of transmitters.

Book 6, Number 2522:

Abu Musa (Allah be pleased with him) reported: The day of 'Ashura was one which the Jews respected and they treated it as Id. The Messenger of Allah (may peace be upon him) said: You also observe fast on this day.

Book 6, Number 2523:

Abu Musa reported that the people of Khaibar (most of them were Jews) observed fast on tht day of 'Ashura and they treated it as 'Id and gave their women ornaments and beautiful dresstowear. The Messenger of Allah (may peace be upon him) said: You (only) observe fast on this day.

Book 6, Number 2524:

Ibn Abbas was asked about observing of fast on the day of Ashura, whereupon he said: I do not know Allah's Messenger (may peace be upon him) singling out any day's fast and considering it more excellent than another, except this day (the day of Ashura) and this month, meaning the month of Ramadan.

Book 6, Number 2525:

A hadith like this has been narrated on the authority of 'Ubaidullah b. Abi Yazid.

Chapter 20: ON WHICH DAY THE FAST IS TO BE OBSERVED IN MUHARRAM

Book 6, Number 2526:

Hakam b. al-'Araj reported: I went to Ibn 'Abbas (Allah be Pleased with both of them) and he was reclining using his mantle as a pillow near the fountain of Zamzam. I said to him: Tell me about fasting on Ashura. He said: When you see the new moon of Muharram then count the (days) and observe fast on the 9th. I said to him: Is it how the Messenger of Allah (may peace be upon him) observed the fast? He said: Yes.

Book 6, Number 2527:

Hakam b. 'Araj reported: I asked Ibn Abbas (Allah be pleased with them) as he was reclining using his cloak as a pillow near Zamzam about fasting on 'Ashura. The rest of the hadith is the same.

Book 6, Number 2528:

Ibn 'Abbas reported that when the Messenger of Allah (may peace be upon him) fasted on the day of 'Ashura and commanded that it should he observed as a fast, they (his Companions) said to him: Messenger of Allah, it is a day which the Jews and Christians hold in high esteem. Thereupon the Messenger of Allah (may peace be upon him) said: When the next year comes, God willing, we would observe fast on the 9th But the Messenger of Allah (may peace be upon him) died before the advent of the next year.

Book 6, Number 2529:
Abdullah b 'Abbas reported that the Messenger of Allah (may peace be upon him) had said: If I live till the next (year), I would definitely observe fast on the 9th, and the narration transmitted by Abu Bakr is:" He meant the day of Ashura."
Chapter 21: HE WHO ATE ON THE DAY OF ASHVRA SHOULD ABSTAIN (FROM EATING) FOR THE REST OF THE DAY (AS A MARK OF RESPECT)
Book 6, Number 2530:
Salama b. al-Akwa' (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) sent a person of the tribe of Aslam on the day of 'Ashura and commanded him to declare to the people to observe fast in case they had not observed it, and to complete fast till evening if they had taken food
Book 6, Number 2531:
Rubayyi' daughter of Mu'awwidh b. 'Afra' said that the Messenger of Allah (may peace be upon him) sent (a person) on the morning of Ashura to the villages of Ansar around Medina (with this message): He who got up in the morning fasting (without eating anything) he should complete his fast, and he who had had his breakfast in the morning, he should complete the rest of the day (without food). The Companions said; We henceforth observed fast on it (on the day of 'Ashura) and, God willing, made our children observe that. We went to the mosque and made toys out of wool for them and when anyone felt hungry and wept for food we gave them these toys till it was the time to break the fast.
Book 6, Number 2532:
Khalid b. Dhakwan reported: I asked Rubayyi' daugther of Mu'awwidh about fasting on the day of 'Ashura. Thereupon she said: The Messenger of Allah (may peace he upon him) sent his messenger to the villages of the Ansar, and the rest of the hadith is the same (but with this variation that one of the Companions) said:" We used to make toys out of wool and took (them to the mosque) along with us. When they (the children) asked us for food, we gave them these toys to play with, and these made them forgetful till they completed their fast."
Chapter 22: FORBIDDANCE TO OBSERVE FAST ON 'ID-UL-FITR AND 'ID-UL-ADHA
Book 6, Number 2533:
Abu Ubaid, the freed slave of Ibn Azhar, reported: I observed Id along with Umar b. al-Khattab (Allah be pleased with him). He came (out in an open space) and prayed and (after) completing it addressed the people and said: The Messenger of Allah (may peace be upon him) has forbidden the observing of fast on these two days. One is the day of Fitr (at the end of your fasts), and the second one, the day when you eat (the meat) of your sacrifices.
Book 6, Number 2534:
Abu Huraira (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) forbade to observe fast on these two days. 'Id-ul-Adha bi and 'Id-ul-Fitr.
Book 6, Number 2535:
Qaza'a related from Abu Sa'id. He said: I heard from him (Abu Sa'id) a hadith which impressed me, and I said to him: Did you hear it from the Messenger of Allah (may peace be upon him)? Thereupon he said: (Is it possible) that (I should) say about the Messenger of Allah (may peace be upon him) that which I have not heard? I heard him saying: It is not proper to fast on two days, Adha and Fitr (at the end) of Ramadan.
Book 6, Number 2536:
Abu Sa'id al-Khudri (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) forbade to observe fast on two days the day of Fitr and the day of Sacrifice ('Id-ul-Adha).
Book 6, Number 2537:
Ziyad b. Jubair reported that a person came to Ibn 'Umar (Allah be pleased with them) and said: I had taken a vow that I would fast on the day (but it accidentally) synchronises with the day of Adha or the day of Fitr. Thereupon Ibn 'Umar (Allah be pleased with him) said: Allah, the Exalted, has commanded fulfilling of the vow, but the Messenger of Allah (may peace be upon him) has forbidden the observance of fast on this day.
Book 6, Number 2538:

'A'isha (Allah be pleased with her) said that the Prophet (may peace be upon him) forbade to observe fast on two days-the day of Fitr and the day of Adha.
Book 6, Number 2539:
Nubaisha al-Hudhali reported Allah's Messenger (may peace be upon him) as saying: The days of Tashriq are the days of eating and drinking.
Book 6, Number 2540:
Nabaisha reported that Khalid said: I met Abu Malih and asked him and he narrated it to me from the Apostle of Allah (may peace be upon him). a hadith like one (narrated above) with this addition:" And remembrance of Allah"
Book 6, Number 2541:
Ibn Ka'b b. Malik reported on the authority of his father that the Messenger of Allah (may peace be upon him) sent him and Aus b. Hadathan during the days of Tashriq to make this announcement: None but the believer would be admitted into Paradise, and the days of Mina' are the days meant for eating and drinking.
Book 6, Number 2542:
This hadith has been narrated on the authority of Ibrahim b. Tahman with the same chain of transmitters but with this variation that he said: Both of them made the announcement."
Chapter 23: DISAPPROVAL OF FASTING ON FRIDAY ALONE
Book 6, Number 2543:
Muhammad b. 'Abbas b. Ja'far reported: I asked Jabir b. 'Abdullah (Allah be pleased with both of them) as he was circumambulating the House (Ka'ba) whether the Messenger of Allah (may peace be upon him) had forbidden the fasting on Friday, whereupon he said: Yes, by the Lord of this House.
Book 6, Number 2544:
Muhammad b. 'Abbas b. Ja'far reported that he asked Jabir b. Abdullah (Allah be pleased with them), whether he had heard like this from the Apostle of Allah (may peace be upon him).
Book 6, Number 2545:
Abu Huraira (Allah be pleased with him) reported the Apostle of Allah (may peace be upon him) as saying: None among you should observe fast on Friday, but only that he observes fast before it and after it.
Book 6, Number 2546:
Abu Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: Do not single out the night (preceding) Friday among the nights for prayer and do not single out Friday among days for fasting but only when anyone among you is accustomed to fast (on dates) which coincide with this day (Friday).
Chapter 24: ABROGATION OF THE WORDS OF ALLAH:" AND AS FOR THOSE WHO CAN FAST (BUT DO NOT) THE EXPIATION IS" BY THE WORDS:" WHOSOEVER WITNESSES IT HE SHALL HAVE TO FAST THE WHOLE MONTH" (ii. 184)
Book 6, Number 2547:
Salama b. Akwa' (Allah be pleased with him) reported that when this verse was revealed:" And as for those who can fast (but do not) expiation is the feeding of a needy person" (ii. 183), (he who liked to observe fast did observe it) and he who felt reluctant to observe it ate and expiated till the verse was revealed which abro- gated it.
Book 6, Number 2548:
Salama b. Akwa' reported: We, during the lifetime of the Messenger of Allah (may peace be upon him), in one month of Ramadan (observed fast according to our liking). He who wished to fast lasted and he who wished to break broke it and fed a needy person as an expiation 1544 till this verse was revealed:" He who witnesses among you the month (of Ramadan) he should observe fast during it" (ii. 184).
Chapter 25: PERMISSIBILIY OF COMPLETING THE (MISSED) FASTS OF RAMADAN BEFORE THE COMMENCEMENT OF THE COMING RAMADAN
Book 6, Number 2549:

Abu Salama reported: I heard 'A'isha (Allah be pleased with her) as saying: I had to complete some of the fasts of Ramadan, but I could not do it but during the month of Sha'ban due to my duties to the Messenger of Allah (may peace be upon him) or with the Messenger of Allah (may peace be upon him).
Book 6, Number 2550:
This hadith is narrated on the authority of Yahya b. Sa'id with the same chain of transmitters but with this variation that he said that ('A'isha did not observe fast but in Sha'ban) out of regard for the Messenger of Allah (may peace be upon him). (In another version, the words are):" Yahya said: I think it was due to the regard for the Apostle of Allah (may peace be upon him)."
Book 6, Number 2551:
This hadith is reported on the authority of Yahya with the same chain of transmitters but no mention is made of the duty to the Messenger of Allah (may peace be upon him).
Book 6, Number 2552:
'A'isha reported: If one amongst us had to break fasts (of Ramadan due to natural reasons, i. e. menses) during the life of the Messenger of Allah (may peace be upon him) she could not find it possible to complete them so long she had been in the presence of Allah's Messenger (may peace be upon him) till Sha'ban commenced.
Chapter 26: COMPLETING OF THE FAST ON BEHALF OF THE DEAD
Book 6, Number 2553:
'A'isha (Allah be pleased with her) reported Allah's Messenger (may peace be upon him) as saying: If anyone dies in a state (that he had to complete) some fasts, his heir must fast on his behalf.
Book 6, Number 2554:
Ibn 'Abbas (Allah be pleased with both of them) reported: A woman came to the Messenger of Allah (may peace be upon him) and said: My mother has died, and fasts of a month are due from her. Thereupon he said: Don't you see that if debt was due from her, would you not pay it? She said: Yes (I would pay on her behalf). Thereupon he said: The debt of Allah deserves its payment more than (the payment of anyone else).
Book 6, Number 2555:
Ibn 'Abbas (Allah be pleased with them) reported: A man came to the Apostle of Allah (may peace be upon him) and said: Messenger of Allah, my mother has died (in a state) that she had to observe fasts of a month (of Ramadan). Should I complete (them) on her behalf? thereupon he (the Holy Prophet) said: Would you not pay the debt if your mother had died (without paying it)? He said: Yes. He (the Holy Prophet) said: The debt of Allah deserves more that it should he paid.
Book 6, Number 2556:
This hadith has been narrated on the authority of Ibn 'Abbas (Allah be pleased with them) from the Apostle of Allah (may peace be upon him).
Book 6, Number 2557:
Ibn Abbas (Allah be pleased with them) reported: A woman came to the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, my mother has died and there is due from her a fast of vow; should I fast on her behalf? Thereupon he said: You see that if your mother had died in debt, would it not have been paid on her behalf? She said: Yes. He (the Holy Prophet) said: Then observe fast on behalf of your mother.
Book 6, Number 2558:
Abdullah b. Buraida (Allah be pleased with him) reported on the authority of his father: When we were sitting with the Messenger of Allah (may peace be upon him), a woman came to him and said: I had gifted to my mother a maid-servant, and now she (the mother) has died. Thereupon he (the Holy Prophet) said: There is a definite reward for you and she (the maid-servant) has been returned to you as an inheritance. She (that woman) again said: Fasts of a month (of Ramadan) are due upon her; should I observe them on her behalf? He (the Holy Prophet) said: Observe fasts on her behalf. She (again) said: She did not perform Hajj, should I perform it on her behalf? He (the Holy Prophet) said: Perform Hajj on her behalf.
Book 6, Number 2559:

'Abdullah b. Buraida (Allah be pleased with him) reported on the authority of his father: I was sitting with the Apostle of Allah (may peace be upon him) ; the rest of the hadith is the same but with this variation that the (the narrator) said:" Fasts of two months."

Book 6, Number 2560:

Ibn Buraida (Allah be pleased with him) reported on the authority of his father: A woman came to the Apostle of Allah (may peace be upon him), and the rest of the hadith is the same, but he said:" Fasting of one month." This hadith has been narrated on the authority of Sufyan with the same chain of transmitters in which it is said:" Fasting of two months."

Book 6, Number 2561:

Buraida (Allah be pleased with him) reported a similar hadith on the authority of his father that a woman came to the Apostle of Allah (may peace be upon him) and he said:" Fasting for one month."

Chapter 27: WHEN AN OBSERVER OF FAST IS INVITED TO A FEAST, OR SOMEONE FIGHTS WITH HIM, HE SHOULD SAY:" I AM FASTING"

Book 6, Number 2562:

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: If any one of you is invited to a meal when he is fasting, he should say:" I am fasting."

Book 6, Number 2563:

Abu Huraira (Allah be pleased with him) reported: When any one of you gets up in the morning in the state of fasting, he should neither use obscene language nor do any act of ignorance. And if anyone slanders him or quarrels with him, he should say:" I am fasting, I am fasting."

Chapter 28: EXCELLENCE OF FASTING

Book 6, Number 2564:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah, the Majestic and the Exalted, said: Every act of the son of Adam is for him except fasting. It is done for My sake, and I will give a reward for it. By Allah in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah than the fragrance of musk.

Book 6, Number 2565:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Fasting is a shield.

Book 6, Number 2566:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Allah the Exalted and Majestic said: Every act of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (alone) will reward it. Fasting is a shield. When any one of you is fasting on a day, he should neither indulge in obscene language, nor raise the voice; or if anyone reviles him or tries to quarrel with him he should say: I am a person fasting. By Him, in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah on the Day of judgment than the fragrance of musk. The one who fasts has two (occasions) of joy, one when he breaks the fast he is glad with the breaking of (the fast) and one when he meets his Lord he is glad with his fast.

Book 6, Number 2567:

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Every (good) deed of the son of Adam would be multiplied, a good deed receiving a tenfold to seven hundredfold reward. Allah, the Exalted and Majestic, has said: With the exception of fasting, for it is done for Me and I will give a reward for it, for one abandons his passion and food for My sake. There are two occasions of joy for one who fasts, joy when he breaks it, and joy when he meets his Lord, and the breath (of an observer of fast) is sweeter to Allah than the fragrance of musk.

Book 6, Number 2568:

Abu Huraira and Abu Sa'id (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) (as saying): Allah, the Exalted and Majestic, said: Fast (is exclusively) meant for Me and I would give its reward. There are two (occasions) of joy for the observer of fast. He feels joy when he breaks the fast and he is happy when he meets Allah. By Allah in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah than the fragrance of musk. A hadith like this is narrated on the authority of Abu Sinan with the same chain of transmitters (and the words are):" As he meets Allah, He rewards him, and he is happy."

Book 6, Number 2569:
Sahl b. Sa'd (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: In Paradise there is a gate which is called Rayyan through which only the observers of fast would enter on the Day on Resurrection. None else would enter along with them. It would be proclaimed: Where are the observers of fast that they should be admitted into it? -and when the last of them would enter, it would be closed and no one would enter it.
Book 6, Number 2570:
Abu Sa'id al Khudri (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: Every servant of Allah who observes fast for a day in the way of Allah, Allah would remove, because of this day, his face farther from the Fire (of Hell) to the extent of seventy years' distance.
Book 6, Number 2571:
This hadith has been narrated by Suhail with the, arne chainof trausmitters.
Book 6, Number 2572:
Abu Sa'id al-Khudri (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: He who observes fast for a day in the way of Allah He would remove his face from the Hell to the extent of seventy years' distance.
Chapter 29: PERMISSIBILITY OF MAKING AN INTENTION FOR VOLUNTARY FASTING BEFORE NOON AND PERMISSIBILITY OF BREAKING VOLUNIARY FAST WITHOUT REASON
Book 6, Number 2573:
'A'isha, the Mother of the Believers (Allah be pleased with her), reported that one day the Messenger of Allah tpay peace be upon him) said to me: 'A'isha, have you anything (to eat)? I said: 'Messenger of Allah, there is nothing with us. Thereupon he said: I am observing fast. She said: The Messenger of Allah (may peace be upon him) went out, and there was a present, for us and (at the same time) some visitors dropped in. When the Messenger of Allah (may peace be upon him) came back, I said to him: Messenger of Allah, a present was given to us, (and in the meanwhile) there came to us visitors (a major Portion of it has been spent on them), but I have saved something for you. He said: What is it? I said: It is hais (a compound of dates and clarified butter). He said: Bring that. So I brought it to him and he ate it and then said: I woke up in the morning observing fast. Talha said: I narrated this hadith to Mujahid and he said: This (observing of voluntary fast) is like a person who sets apart Sadaqa out of his wealth. He may spend it if he likes, or he may retain it if he so likes.
Book 6, Number 2574:
'A'isha, the Mother of the Believers (Allah be pleased with her), reported: The Apostle of Allah (may peace be upon him) came to me one day and said: Is there anything with you (to eat)? I said: No. Thereupon he said: I shall then be fasting. Then he came to us another day and we said: Messenger of Allah, hais has been offered to us as a gift. Thereupon he said: Show that to me; I had been fasting since morning. He then ate it.
Chapter 30: EATING AND DRINKING (AND SEXUAL INIERCOURSE) IN FORGETFULNESS DOES NOT BREAK THE FAST
Book 6, Number 2575:
Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: If anyone forgets that he is fasting and eats or drinks he should complete his fast, for it is only Allah Who has fed him and given him drink.
Chapter 31: THE FAST OBSERVED BY THE APOSTLE OF ALLAH (MAY PEACE BE UPON HIM) BESIDES RAMADAN
Book 6, Number 2576:
Abdullah b. Shaqiq reported: I said to'A'isha (Allah be pleased with her): Did the Apostle of Allah (may peace be upon him) observe fast for full one month besides Ramadan? She said: I do not know of any month in which he fasted through- out, but that of the month of Ramadan and (the month) in which he did not fast at all, till he ran the course of his life.
Book 6, Number 2577:

'Abdullah b. Shaqiq reported: I said to 'A'isha (Allah be pleased with her): Did the Messenger of Allah (may peace be upon him) observe fast during a month? She said, I do not know of any month in which he fasted throughout except Ramedan and (the month) in which he did not fast at all till he ran the course of his life. May peace be upon him.

Book 6, Number 2578:

Abdullah b. Shaqiq reported. I asked 'A'isha (Allah be pleased with her) about fasting of the Messenger of Allah (may peace be upon him). She said: He used to observe fast (at times) so continuously that we said: He has fasted, he has fasted. And (at times) he did not observe fast (for days) and we began to say: He has abandoned fasting, he has abandoned fasting. She said: I did not see him observing fast throughout the whole of the month since he arrived in Medina, but that of Ramadan.

Book 6, Number 2579:

A hadith like this has been narrated on the authority of Abdullah b. Shaqiq but in the chain of transmitters no mention is made of Hisham and Muhammad.

Book 6, Number 2580:

'A'isha, the Mother of the Believers (Allah be pleased with her), reported that the Messenger of Allah (may peace be upon him) used to observe fasts (so conti- nuously) that we said that he would not break, and did not observe (them) till we said that he would not fast: and I did not see the Messenger of Allah (may peace be upon him) completing the fast of a month, but that of Ramadan, and I did not see him fasting more in any other month than that of Sha'ban.

Book 6, Number 2581:

Abu Salama reported: I asked 'A'isha (Allah be pleased with her) about the fasting of the Messenger of Allah (may peace be upon him). She said: He used to observe fast (at times so continuously) that we said: He has fasted (never to break), and he did not observe fast till we said: He has given up perhaps never to fast, and I never saw him observing (voluntary fasts) more in any other month than that of Sha'ban. (lt appeared as if) he observed fast throughout the whole of Sha'ban except a few (days).

Book 6, Number 2582:

'A'isha (Allah be pleased with her) reported: The Messenger of Allah (may peace be upon him) did not observe fast in any month of the year more than in the month of Sha'ban, and used to say: Do as many deeds as you are capable of doing, for Allah will not become weary (of giving you reward), but you would be tired (of doing good deeds) ; and he also said: The deed liked most by Allah is one to which the doer adheres constantly even if it is small.

Book 6, Number 2583:

Ibn Abbas (Allah be pleased with both of them) reported: The Messenger of Allah (may peace be upon him) did not fast throughout any month except during ramadan. And when he observed fast (he fasted so continuously) that one would say that he would not break (them) and when he Abandoned, he abandoned (so continuously) that one would say: By Allah, perhaps he would never fast.

Book 6, Number 2584:

This hadith has been narrated on the authority of Abu Bishr with the same chain of transmitters (with a slight variation of words and these are), that he (the narrator) said:" During any month continuously since he came to Medina."

Book 6, Number 2585:

'Uthman b. Hakim al-Ansari said: I asked Sa'id b. Jubair about fasting In Rajab, and we were then passing through the month of Rajab, whereupon he said: I heard Ibn 'Abbas (Allah be pleased with both of them) as saying: The Messenger of Allah (may peace be upon him) used to observe fast (so continuously) that we (were inclined) to say that he would not break (them) and did not observe them so conti- nuously) that we (were inclined to say) that he would not observe fast.

Book 6, Number 2586:

Anas (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) used to observe fast till it was said that he had observed fast, he had observed fast (perhaps never to break it), and he did not fast till it was said that he had given up fast, he had given up fast (perhaps never to observe it).

Chapter 32: FORBIDDANCE TO OBSERVE PERPETUAL FAST AND EXCELLENCE OF OBSERVING FAST ON ALTERNATE DAYS

Book 6, Number 2587:

'Abdullah b. 'Amr b. al-'As reported that the Messenger of Allah (may peace be upon him) was informed that he could stand up for (prayer) throughout the night and observe fast every day so long as he lived. Thereupon the Messenger of Allah (may peace be upon him) said: Is it you who said this? I said to him: Messenger of Allah. it is I who said that. Thereupon the Messenger of Allah may peace be upon him) said: You are not capable enough to do so. Observe fast and break it; sleep and stand for prayer, and observe fast for three days during the month; for every good is multiplied ten times and this is like fasting for ever. I said: Messenger of Allah. I am capable of doing more than this. Thereupon he said: Fast one day and do not fast for the next two days. I said: Messenger of Allah, I have the strength to do more than that. The Holy Prophet (may peace be upon him), said: Fast one day and break on the other day. That is known as the fasting of David (peace be upon him) and that is the best fasting. I said: I am capable of doing more than this. Thereupon the Messenger of Allah (may peace be upon him) said: There is nothing better than this. 'Abdullah b. 'Amr (Allah be pleased with them) said: Had I accepted the three days (fasting during every month) as the Messeinger of Allah (may peace be upon him) had said, it would have been more dear to me than my family and my property.

Book 6, Number 2588:

Yahya reported: I and 'Abdullah b. Yazid set out till we came to Abu Salama. We sent a messenger to him (in his house in order to inform him about our arrival) and he came to us. There was a mosque near the door of his house, and we were in that mosque, till he came out to us. He said: If you like you may enter (the house) and, if you like, you may sit here (in the mosque). We said: We would rather sit here and (you) relate to us. He (Yahya) then narrated that 'Abdullah b Amr b. al-'As (Allah be pleased with them) told him: I used to observe fast uninterruptedly and recited the (whole of the) Qur'an every night. It (the uninterrupted fasting and recital of the Qur'in every night) was mentioned to the Apostle of Allah (may peace be upon him) or he sent for me, and I went to him and he said to me: I have been informed that you fast continuously and recite (the whole of the Qur'An) every night. I said: Apostle of Allah, it is right, but I covet thereby nothing but good, whereupon he said: It suffices for you that you should observe fast for three days during every mouth. I said: Apostle of Allah, I am capable of doing more than this. He said: Your wife has a right upon you, your visitor has a right upon you, your body has a right upon you; so observe the fast of David, the Apostle of Allah (peace be upon him), for he was the best worshipper of Allah. I said: Apostle of Allah, what is the fast of David? He said: He used to fast one day and did not fast the other day. He (also) said: Recite the Qur'an during every month. I said: Apostle of Allah, I am capable of doing more than this, whereupon he said: Recite it in twenty days; recite it in ten days. I said: I am capable of doing more than this, whereupon he said: Recite it every week, and do not exceed beyond this, for your wife has a right upon you, your visitor has a right upon you, your body has a right upon you. He ('Amr b. 'As) said: I was hard to myself and thus I was put to hardship. The Apostle of Allah (may peace be upon him) had told me: 'You do not know you may live long (thus and bear the hardships for a long time), and I accepted that which the Apostle of Allah (may peace be upon him) had told me. When I grew old I wished I had availed myself of the conces- sion (granted by) the Apostle of Allah (may-peace be upon him). This hadith has been narrated by Yahya b. Abu Kathir with the same chain of transmitters and he made this addition after these words: During every month, (fasting) for three days, there is for you ten times for every good and that is perpetual fasting (for three days would bring a reward for full thirty days). I said: What is the fast of the Apostle of Allah, David? He said: Half of the age (observing fast on alternate days for the whole life). And in the hadith no mention has been made of the recital of the Qur'an, and he did not say: Your visitor has a right upon you, but (instead) he said: Your son has a right upon you.

Book 6, Number 2589:

'Abdullah b. 'Amr (Allah be pleased with them) reported: The Messenger of Allah (may peace be upon him) said to me: Recite the whole of the Qur'An during every nonth. I said: I find power (to recite it)

in a shorter period. He said: Then recite it in twenty nights. I said: I find power (to recite it in a shorter period even than this), whereupon he said: Then recite it in seven (nights) and do not exceed beyond it.

Book 6, Number 2590:

'Abdullah b. 'Amr b. al-'As (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) said: 'Abdullah, don't be like so and so who observed prayer during the whole night and then abandoned it (altogether).

Book 6, Number 2591:

Abdu'llah b. 'Amr b. 'As (Allah be pleased with them) reported: It was conveyed to the Apostle of Allah (may peace be upon him) that I observe fast succes- sively and pray during the whole night. He sent for me or I met him and he (the Holy Prophet) said: It has been conveyed to me that you observe fast continuously and do not break it and pray during the whole night. Don't do that. for there is share for your eyes, share for your own self, share for your family; so observe fast and break it, pray and sleep and observe fast for one day during the ten days, and there is a reward for you (for other) nine (days besides the tenth day of the fast). I said: Apostle of Allah, I find myself more powerful than this. He said: Then observe the fast of David (peace be upon him). He ('Amr) said: Apostle of Allah, how did David observe fast? He (the Holy Prophet) said: He used to fast one day and break it on the other day, and he did not run (from the battlefield) as he encountered (the enemy). He said: Apostle of Allah, who can guarantee this for me (will I also encounter the enemy dauntlessly)? 'Ata', the narrator of the hadith, said: I do not know how there (crept in) the matter of perpetual fast. The Apostle of Allah (may peace be upon him), however, said: He who observed perpetual fast did not fast at all; he who observed perpetual fast did not fast at all, he who observed perpetual fast did not fast at all. This hadith has been narrated by Ibn Juraij with the same chain of transmitters. Imam Muslim has narrated this hadith on the authority of Abu 'Abbas al-Sa'ib b. Farrukh and he was a trustworthy and reliable (narrator) among the people of Mecca.

Book 6, Number 2592:

Abdullah b. Amr (Allah be pleased with both of them) reported: The Messenger of Allah (may peace be upon him) said to me: 'Abdullah b. Amr, you fast continuously and stand in prayer for the whole of night. If you do like that, your eyes would be highly strained and would sink and lose sight. There is no (reward for) fasting (for him) who fasts perpetually. Fasting for three days during the month is like fasting, the whole of the month. I said: I am capable of doing more than this, whereupon he said: Observe the fast of David. He used to fast one day and break (the other) day. And he did not turn back in the encounter.

Book 6, Number 2593:

This hadith is narrated on the authority of Habib b. Abu Thabit with the same chain of transmitters and he said:" And you would become exhausted."

Book 6, Number 2594:

'Abdullah b. 'Amr (Allah be pleased with both of them) reported: The Messenger of Allah (may peace be upon him) said to me: I have been informed that you stand for prayer the whole of night and fast during the day. I said: I do that, whereupon he said: If you did that you in fact strained heavily your eyes and made yourself weak. There is a right of your eyes (upon you) and a right of your self (upon you) and a right of your family (upon you). Stand for prayer and sleep. observe fasts and break (them).

Book 6, Number 2595:

'Abdullah b. 'Amr (Allah be pleased with both of them) reported Allah's Messenger (may peace be upon him) as saying: With Allah the best fasting is that of David and the best prayer is that of David (peace be upon him) for he slept half of the night and stood for prayer for the third of it and (then) slept the sixth part of it and he observed fast one day and broke on the other.

Book 6, Number 2596:

'Abdullah b. 'Amr b. al-'As reported Allah's Messenger (may peace be upon him) as saying: The best fasting in the eye of Allah is that of David, for he fasted for half of the age (he fasted on alternate days), and the best prayer in the eye of Allah, the Exalted and Majestic, is that of David (peace be upon him), for he slept for half of the night and then stood for prayer and then again slept. He prayed

for one-third of the night after midnight. He (the narrator) said: I asked 'Amr b. Dinar whether 'Amr b. Aus said that he stood for prayer one-third of the night after midnight. He said: Yes.

Book 6, Number 2597:

Abu Qatada reported that Abu al Malih informed me: I went along with your father to 'Abdullah b. Amr, and he narrated to us that the Messenger of Allah (may peace be upon him) was informed about my fasting and he came to me, and I placed a leather cushion filled with fibre of date-palms for him. He sat down upon the ground and there was that cushion between me and him, and he said to me: Does three days' fasting in a month not suffice you? I said: Messenger of Allah, (I am capable of observing more fasts). He said: (Would) five (not suffice for you)? I said: Messenger of Allah, (I am capable of observing more fasts) He said: (Would) seven (fasts) not suffice you? I said: Messenger of Allah, (I am capable of observing more fasts). He (the Holy Prophet) then said: (Would) nine (fasts not suffice you)? I said: Messenger of Allah, (I am capable of observing more fasts). He said: (Would) eleven (fasts not suffice you)? I said: Messenger of Allah, (I am capable of observing more fasts than these). Thereupon the Apostle of Allah (may peace be upon him) said: There is no fasting (better than) the fasting of David which comprises half of the age, fasting a day and not fasting a day.

Book 6, Number 2598:

'Abdullah b. Amr (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) had said to him: Observe fast for a day and there would be reward for you for the rest (of the days). He said: I am capable of doing more than this. He then said: Observe fast for two days, and there would be reward for you for the rest (of the days). He said: I am capable of doing more than this. He (the Holy Prophet) said: Observe fast for three days and there would be reward for you for the rest of the days. He said: I am capable of doing more than this, whereupon he said: Observe fast for four days and there would be reward for you for the rest of the days. He said: I am capable of doing more than this. Thereupon he said: Then observe fast (which is the) best in the eye of Allah, the fast of David (peace be upon him) ; he used to observe fast one day and break on the other day.

Book 6, Number 2599:

'Abdullah b. 'Amr (Allah be pleased with them) reported that the Messenger of Allah (may peace be upon him) said to me! 'Abdullah b. 'Amr, it has been conveyed to me that you observe fast during the day and stand in prayer during the whole night. Don't do that, for your body has a share of its own in you, your eye has a share of its own in you, your wife has a share of her own in you. Observe fast and break it too. Fast for three days in every month and that is a prepetual fasting. I said! Messenger of Allah, I have got strength enough (to do more than this), whereupon he said: Then observe the fast of David (peace be upon him). Observe fast one day and break it (on the other) day. And he ('Abdullah b. 'Amr) used to say: Would that I had availed myself of this concession.